The Pastor

JUNE ◆ NINETEEN AND FORTY NINE

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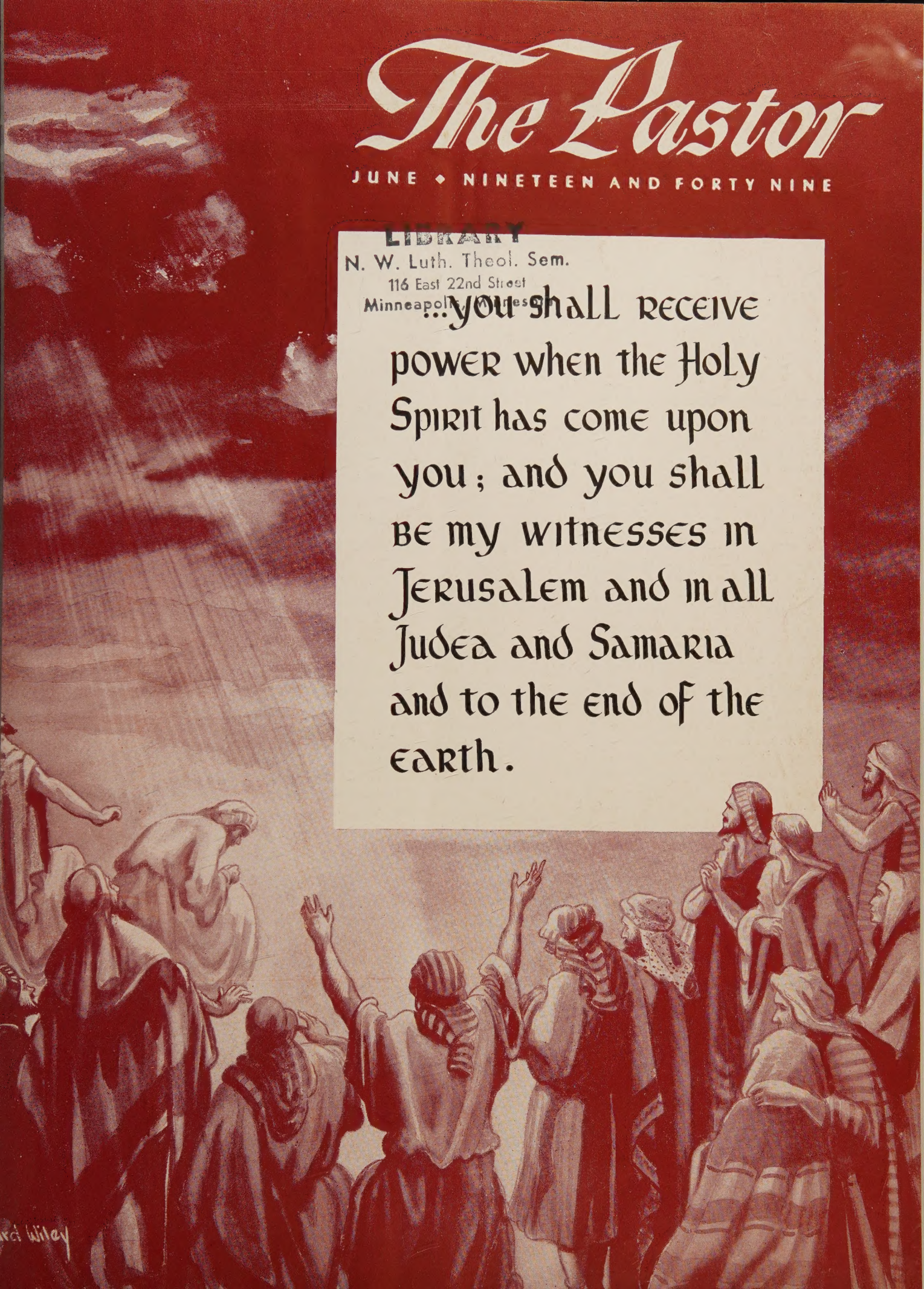
...you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.



The Pastor

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EDITORIAL

Our Evangelistic Task

EVERY Christian is called to be an evangelist. That is the last word of Jesus to his disciples. Present-day churchmen—and especially their pastors—need now and then to seek a quiet place away from the complexities of life where they can re-examine their understanding of the evangelistic task, to see if they really are carrying out the divine command: *and you shall be my witnesses . . . to the end of the earth.*

Some practices associated with evangelism in the not-too-ancient days of the church have become disreputable even in the church. One thinks of some of the new appeals to church membership as well as some of the old forms of revivalism. And yet evangelism is the key to the church's witness to the Christian gospel. The evangelistic task is not merely a plan to be executed in the churches just before Easter. It is a continuous task that must involve every part of the life of the church. Evangelism is found working in counseling with the sick and frustrated as well as in preaching the sermon; in administering the Lord's Supper as well as in visiting the prospect; in the Wednesday night supper as well as in the Sunday morning worship service.

Evangelism is "the promulgation of the gospel." It is the spreading of the good news that *there is no other name under heaven given among men by which we must be saved. . . .* While the evangelistic task is not simple, it is clear. It is also all-inclusive, but never vague. Jesus began his ministry declaring: *the time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.* At the end of his ministry on earth he promised that *this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations.*

One of the great needs of pastors as they lead the church in seeking to witness to the relevance of the gospel for these times is to see the evangelistic task as a whole. It is at least a three-fold task, involving winning new persons for Christ, re-enlisting indifferent members, and bringing new life into the entire church. The detailed methods of evangelism may be suggested by denominational agencies, but they must be worked out in the local parish. A fundamental task for the Christian minister is to see in the main phases of his pastoral ministry a clear-cut evangelistic mission.

In the long history of the church, preaching has been the keystone of its witness. One of the leading Christian thinkers of our time has declared that "Where there is true preaching, where, in the obedience of faith to the command of the Lord and in the authority of His Spirit the Word is proclaimed, there, in spite of all appearances to the contrary, the most important thing that ever happens upon this earth takes place." What we need today is not less preaching, but better preaching. The authority of the preacher lies not in his ordination or in his training. His authority is the free gift of God; and the preacher speaks with authority when he "lives in the Bible." Public proclamation of the word is the foundation of the church's mission.

Worship is a part of the evangelistic task. The prophetic and the sacramental are never in real conflict when seen in the biblical perspective. Through worship people's hearts are made receptive to the Holy Spirit. The quiet moments of worship may allow most profoundly the response of man that completes the divine-human encounter.

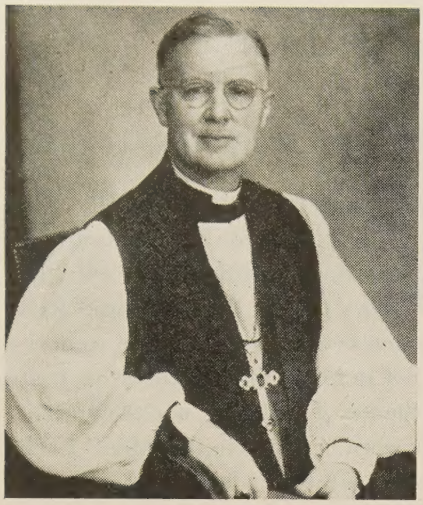
All pastoral work ought to be a kind of evangelism. As he ministers to the souls of individuals, the pastor has the opportunity intimately and personally to demonstrate the divine compassion, the mercy, and the understanding that come through the church that has been ordained of God.

Not the least important means of proclaiming the saving word of God is that of Christian nurture. But education, like a sharp-edged tool, may be dangerous when it is carelessly used. Christian education must always have a different purpose from that of secular education. Moreover, it is built not upon knowledge, but upon faith.

Through social action, too, the church shows the Christian concern for man as he is in this world. When the so-called social gospel is not severed from the saving grace revealed in Jesus Christ, it becomes one of the most significant phases of the evangelistic task.

The good news that gives the church its evangelistic task is not merely an announcement that it would be a good idea for a person to join the church—although it would. It is not merely a declaration that the pains and sorrows of this life can be overcome—although they can be. It is not merely a promise that we shall have prosperity and peace if we listen to the Christian promises—although we will have. The good news is the announcement that the person who believes will become a new creature in Christ.

The evangelistic task must always be proclaimed as though it were urgent and compelling. The true disciples of Christ are those who can declare: *we cannot but speak of what we have seen and heard.*—**N. S. C.**



An Approach to Unity

By JAMES M. STONEY

Describing the break between the Methodist and Episcopal Churches as the worst tragedy that has befallen Protestantism since the Reformation, the Episcopal Bishop of New Mexico and Southwest Texas here discusses what each church has to offer the other, the pros and cons of unity, and the world effects of such a unification.

I BELIEVE in the Church. I believe that the Church is a part of the eternal purpose of the Incarnation. When I say that, I am not referring to any one or more of the fragments into which we have succeeded in dividing ourselves. I refer to the Holy Catholic Church, for all men of all times, teaching the full Gospel of Jesus. The definition of the Church, as stated in the *Book of Common Prayer*, is the one I follow: "The Church is that body of which Jesus Christ is the head, and all baptized people are the members." To that church I give my allegiance. If I thought it any less, I could not have dedicated my life to its service.

Yet the Church is not and cannot be the end of Christian effort, but is the agent established by Christ on the foundation stones of the Apostles, set by divine decree, to implement the Christian religion. It has but one purpose, and that is to bring men to a realization of their relationship to God and to each other, and to help give them strength to live according to that relationship.

One of the most convincing evidences of the divine origin and inspiration of the Christian Church is its strength in spite of what its membership—both clerical and lay—has done to it. No human institution could have retained its power in the face of such buffeting from within. The worst enemy of the Church is the indifference of its own members. It has been said that when Satan desires to injure the Church he does not try to make an evil man out of a good man, but he tries to make an indifferent Christian out of a good Christian.

The next enemy of the Church is the quarreling amongst its people. It has always been so. It started, so far as we know, back in the time of the Apostles, when Peter and Paul disagreed so violently that they could not work together. This spirit of quarreling has split the Church into many divisions, and it still goes on.

Though the Church is here to serve, and her ministers should be holy and humble men of heart, it has been used through the ages as a stepping-stone to power, until the term "prince of the Church" too often means just that. The ultimate reach of this is in the one who claims to be the sole authoritative voice of God in the world, an infallible demigod, the Vicar of Christ on earth, to whom all must bow. Autocracy, even totalitarianism, has been common in the church. Fascist powers have been exercised by men who would brook no opposition or rivalry, and who have been, and are, quite willing to condemn to eternal oblivion all who dare to differ with their own views.

Many claims are made by denominational bodies which exclude all others. Fragments of the Universal Church usurp all truth and power to themselves and deny it to others who profess to call themselves Christian. So common is this desire to hold a monopoly on the love of God that there is hardly a hamlet in the land where organizations are not to be found who deny the very Sacrament of the body and blood of Christ to those who have not subscribed to their peculiar doctrines or polity.

Ambition, exclusiveness, prejudice —all of these things have added their quota to the undoing of humility and love, and yet the Church is the most powerful influence for good and for God in the whole world today. We say that the Church is divided, and so it seems, divided into many segments. In the face of this there can be no doubt that the Church has divine foundation and divine inspiration even to exist.

The divisions in the Church are more apparent than real. Mostly we disagree on minor matters rather than on foundational principles. On the surface, we are driven and tossed by every wind of doctrine, yet we are united in the deep, still waters that make up the ocean. The sea is not disturbed to its depths, no matter how

fierce the wild billows, and we can sing together and sing honestly:

"The Church's one foundation
Is Jesus Christ, her Lord."

We do not disagree about that, for "the Church is that body of which Jesus Christ is the head."

Always there has been a vital need for concerted action on the part of Christian people. There is a more critical need right now, for all Christian people must know that the very salvation of human civilization, if not of human life itself, depends on our ability to have the world guided by the teachings of Jesus Christ. In united action only, can we give voice to a power that is not undone by the uncertainty of the sound.

Agreement of purpose on the part of the Christian world would shortly put our international confusion to rights—and our national confusion as well. But we are not willing to speak with an uncertain voice, for each group wants to speak without reference to the others. I am not certain that actual organic unity is possible now, but a unity of purpose can be found through agencies which can and will represent us all.

In actually redeeming mankind, we must have freedom of expression. My ways are not your ways, nor would it be well if they were. But there must be a realization on the part of all of us, that though divided into tactical units, we are the army of God, not bands of guerrillas as eager to snipe at each other as at a common foe. Jesus commanded his Church to reach all men, and it has failed to do so. There are more people in the world today who have never heard the Gospel than there were when Jesus walked on earth. People are confused, at home and abroad, by the conflicting claims of Christian divisions. Our united strength against the common foe is vitiated, and people know not whom to believe.

Though the time is not ripe, and may never be ripe, for a unification of Christianity, there *are* things we can do. Usually the lion and the lamb will lie down together if the lamb is inside the lion. We are interested in church unity, provided it all comes our way.

But all of us are not lions and many of us are not lambs. There may be a real antipathy between one or another of the religious groups where each refuses to admit the possibility of union, but there are those who are uniting and getting along famously together. Definitely, we need fewer voices and more powerful voices, and this can be obtained in part by the union of denominations with similar backgrounds and beliefs.

I

Two such groups are The Methodist Church and the Episcopal Church. The original break between the two is the worst tragedy that has befallen Protestantism since the Reformation. From our modern standpoint it seems to have been unnecessary, and avoidable if each side had been less stubborn and more understanding.

John Wesley was a clergyman of the Church of England. He lived and died as such. His motive was a reformation within the church and not a split. And the church needed reformation. It had become a lifeless, state church. It had lost its vigor and enthusiasm. Many of her clergy were the younger sons of the aristocracy sent into the ministry to provide them with jobs. For the most part, these men were worldlings, much more interested in fox hunting and social life than in the salvation of souls. The mass of the people, those who had neither social nor political influence, were forgotten. John Wesley's mission was to reach these forgotten ones and to minister to them. Gloriously did he and his followers succeed. If he had been able to bring this new power into the old church, it would have been better for all concerned. But he was not successful in doing this during his lifetime, and his followers got tired waiting. Wesley's life and influence is a great factor in the Episcopal Church today, and he is claimed by us as one of our great names.

There was no doctrinal question at stake. There was no division on church polity. The ritual of the Church of England was simplified to meet the needs of the new movement. The people were less sophisticated and many of them were ignorant. The ceremonial of the Church of England was too elaborate for their needs and their means. Many of the Methodist societies were organized within the Church of England itself, and in this country this remained true for a long time. The worship of the Methodists was more appealing to them, but they considered themselves members of the mother church. Would to God it could have remained so until tensions eased and the new vision of the Methodists had a chance to permeate the whole structure of a common church. But this was not destined to be, and the Church of England became two churches.

Not only do we have the same credal statement, and not only are we organized on the same principle of government, but our background is the same. Once, a Methodist friend of mine and I were talking about the waste and extravagance of having two small struggling congregations in one tiny town that could support either the Methodist church or the Episcopal church but could not support both; yet both were functioning there, haltingly. He said that someone had asked him why so many of the Methodist services and the Episcopal services were practically the same. His answer was, "They have every right to be the same. They both came to us from our common mother, the Church of England. There is nothing unusual about sisters being alike."

What has each to offer the other? Since, apparently, neither has much in the way of sacrifice to undergo, pride in and loyalty to an organization (we are equally loyal to Christ) seem to be the main difficulties. Neither wants to lose face by giving way to the other.

Even so simple a matter as a common name causes trouble, forgetting that a name is a mere handle and not the essence of the faith. Again I quote a conversation with a Methodist friend, right after the unification of the three major branches of The Methodist Church. I asked him why they had dropped the term "Episcopal" in their new name. His reply was, "That is easy. Our next step is to get together with you people. Then we will add your name to ours and we will be back with our original name, 'Methodist Episcopal.'" It wasn't a bad idea, if it would work.

The historic position of the Church

of England will add much to the appeal of the Methodists. The evangelistic zeal and fervor of the Methodists will give new vigor to the older communion.

II

The Lambeth Quadrilateral gives four principles on which the Episcopal Church will approach any other Christian body on the subject of unity. The first three cause no trouble at all. They are: the Bible as containing the Word of God and all things necessary to salvation; the historic Creeds as being a sufficient statement of faith; the two Sacraments (Baptism and the Lord's Supper) as being generally necessary to salvation.

The fourth corner of the Quadrilateral will cause trouble, and we might as well realize that at once. It is the *historic episcopate*. Now, this is often confused with *apostolic succession*, and even we Episcopalians get mixed up in the matter. *Apostolic succession* means that each generation in the church has received its orders by tactual transmission from bishops in the apostolic line, right back to the original Twelve. This, of course, cannot be historically substantiated, but it is an appealing idea.

The *historic ministry* sounds similar, but is differenet. It simply means that each generation of clergymen has used the authority of the church delegated to it by the bishops for as far back as we can trace. Historically speaking, it means that the Episcopal form of government has existed from remote times; if not all the way to the Apostles, at least nearly so.

Those who hold to *apostolic succession* believe that no ordination can be valid unless it comes from the Apostles, through an unbroken line of bishops to the present day. Those who hold to the *historic episcopate* say that it would be fine to know that our orders come directly from the Apostles, but that we can't prove it and that, at best, the *historic episcopate* is an accident of history, though a very happy accident. Both hold to the historic continuity of ordination. One insists that it is essential to a valid performance of duties, the other believes in it as having stood the test of time, as having connected us with the primitive church, and as giving us a powerful tradition, but that the church is not dependent on an unbroken line of ordination coming from the Apostles.

The general feeling—and this we must recognize if we are to approach each other honestly—is that the Methodists broke this continuity when they separated, and that they must receive historic orders from those who have them. Some maintain, both Methodists and Episcopalians, that John Wesley was a validly ordained minister of the Church of England, and as such had a right to pass on the orders that he possessed. There are still others who do not think it a matter of prime importance whether he did or didn't, that validity of ordination is a matter of a man's own purpose, and that the gift of the Holy Spirit is not confined to any one channel of grace or ordination.

The difficulties will not be easily overcome, but it will be simpler for the lay people than for the clergy. The latter are so closely trained in their own ways of thought and action that the transition will be hard. On each side, there is the question of ordination. The Methodist ministers naturally believe that their ordination is sufficient and see little to be gained by receiving Episcopal ordination. The Episcopal ministers will feel exactly the same way about Methodist ordination.

We must be convinced of the value, even the necessity, for our getting together. (Many of us do not feel that way at all.) Then the proper approaches must be made in sincerity, and groups of men must be appointed to represent each communion. With earnestness, determination, and humility they must explore the difficulties and arrive at conclusions that will attempt to meet all serious differences, eliminating the nonessentials. Then they will report their findings to the national conventions of the two bodies. There, of course, the proposals will be debated and conclusions reached. It will not be easy or quick. It may take many years. But if we really mean it, by the grace of God it can be done.

Probably the greatest objection will be a sentimental one. Neither denomination will happily accede to the idea of giving up its corporate identity and being merged into a greater and more effective entity. It will be hard for all of us, and yet it is exactly what must be done if we are to lead the way in overcoming the great dangers we create by our unhappy divisions.

At the very least, we can all pray fervently that God will lead us into a real and permanent unity that will be so profound that it will give pause even to the most rabid individualists, who fail to realize that religious freedom, like all other freedom, lives only by the willingness to surrender voluntarily individual rights (and rites) for the well-being of the whole.

If we could be converted to the truth of which Jesus spoke when he prayed that we should all be one, we would know that many of the things that we are clinging to might not be so godlike as we think they are.

A Prayer

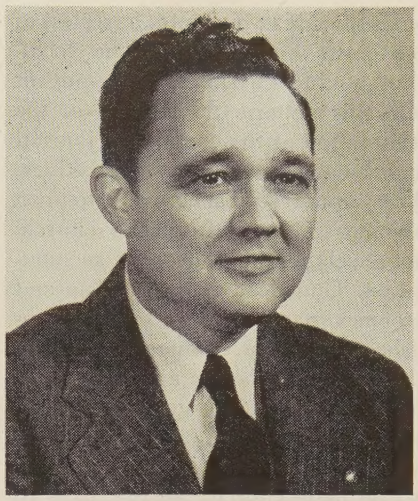
O Thou Eternal, Light of light, Life of life, Love of love, Heart and Soul of all that is—dawn upon our minds, warm our hearts, make resolute our wills, deepen our understanding, broaden our knowledge, and quicken our energies; that what we ought, we may, and what we can, we do; to the end that the Eternal may be traced in the temporal, and the Divine in the human. Amen.

—***Claire C. Hoyt***

The Church's Opportunity in the City

By LEON COUCH

A comparison of church membership figures with population figures shows that Methodism is not keeping pace in most cities. Pastor Couch of St. Paul Methodist Church, Durham, N C., and secretary of the Durham Methodist Society, blames this on inadequate machinery for starting new churches.



WHILE rural work is important, it is not geographical area alone that must be captured for Christ. The people must be taken captive for him. They must be captured where they are, and the majority of them are in the cities. The latest figures released by our government show that there are living in the cities of the United States, and in communities adjacent, 114,156,000 persons out of a total population of 143,311,000. As America goes, so goes the world. And certainly, in a political sense, as the cities of America vote, so goes this nation. The influence of the city upon our culture is now almost complete.

But the tragedy which faces us is this: Methodism is not keeping pace with population increases in most of our cities. The reason this is not apparent is that individual churches are always compared with themselves: as they are now in contrast to how they were twenty or thirty years ago. For example, we say, "Look at church "X." It had only two hundred members twenty years ago. Today, it has eight hundred members. Twenty years ago it had a budget of four thousand dollars, and today it has a budget of sixteen thousand dollars." Thus, a false sense of security and progress is maintained. But if conference journal figures are placed side by side with population figures it can be seen that in proportion to the growth in population, Methodism is not keeping pace in our cities. Certainly this is true in North Carolina. Frederick A. Shippey, of the Board of Missions' Department of City Work, says that by and large this is the situation across the country.

For the past five and a half years I have served as executive secretary of the Durham Methodist Society. Bringing to this job sixteen years of experience in administration in the field of education, I was amazed at what I found. In Durham, North Carolina, which was at one time a Methodist city, the seat of Duke University, we had gradually declined in membership in proportion to the total population. Actually, we had one church less than we had twenty years previously, while the population had grown from approximately 35,000 to approximately 70,000.

When I took a map of the city and began to chart the Methodist churches on it I found we were, in truth, a "Southern" Methodist church. *Geographically*, there was not a single Methodist church in the northern half of the city. (Cities tend to grow north and northeast, unless they are obstructed by barriers). The people had moved out and Methodism had not followed them.

Since the meeting of the last annual conference I am now fulltime pastor of one of the new Methodist churches started by the Durham Methodist Society. Therefore, I can speak quite frankly without thought of being prejudicial against our church polity. If the annual conference is the preacher's church, which I believe it is, I belong to it now and I love it.

But after all, a fact is a friend. We might as well come to terms with this fact: our denomination has unexcelled machinery for carrying on churches that are already in existence but it has, at the present, inadequate instruments for starting new churches.

First, I would list the lack of an over-all planning board for Methodist strategy in each city. The Baptist brother down on the corner likely has been doing business at the same stand for the past sixteen years. He knows the city. He has had time to learn it economically, socially, and culturally. Merely by residence, if not by study, he knows who has money to give away for new churches. He knows where new churches are needed. He must dig into his problems and get under his church if he survives. His focus is on the local situation. He is apt to belong to his denomination's Council of City Missions.

The Methodist pastor, on the other hand must spend the first two or three years getting acquainted with his members. His district superintendent is not much better off. His term of office is limited. He is swamped with the problems of handling his preachers. In an impossible situation the human thing to do is to wait and pass the problem of church extension on to his successor.

The second cause I would suggest is the purely local-church-mind-set of the church leadership. As Joseph VanVleck, Jr., points out in his book, *Our Changing Churches* (Association Press), most theological seminaries are located in small towns and the typical theological student comes from a small community. In the seminary it is rare that he is exposed to courses in urban sociology. The first appointment is usually on the circuit in the country. The mind is set to think in terms of the established local church. In a city there are gaps between churches which are not served by the denomination, perhaps by no denomination. After the city passes fifty thousand population it

tends to break up into a series of concentric communities. The local-church-mind-set simply will not fit into this pattern. So because of the stimulation of the conference journal and the system of salary bracketings, the country-preacher-come-to-town becomes a competitor. His church, not the church, must grow by accumulation. Thus, leadership piles up and becomes inactive in the larger established churches, whereas healthy church growth is like a living cell.

So tension builds up as the older churches try to hold on to their members who live within a stone's throw of the baby church. No one likes to speak of envy or jealousy—it is like talking about syphilis or alcoholism in polite circles—yet the executive secretary of a city society soon learns not to ask for church letters until late on Saturday in order to prevent the transfers being swamped by delegations attempting to restrain their removal. It is at this point that Methodism is bogging down in the city. Deep in their hearts the pastors do not want this situation. In their confessional moments they admit frankly that The Methodist Church, in too many instances, is the Methodist Statistical Church, and they must keep their brackets up.

Whatever the value of competition in other areas, competition in religion is always suicidal. It saps the vitality of sister churches. Co-operation alone is the way of permanent growth.

A third cause for lack of church extension in the city is the failure to give this work the prestige it deserves. I use the word "prestige" advisedly. The annual conference should assign its strongest men to church extension projects. Often the "new work" is assigned to a student. The last place in the world to expect a student preacher to succeed is in a rapidly expanding residential community on the edge of the city. The beginner does not have the training or experience to win the doctors, lawyers, and professional people of the area to church membership. And even if he succeeds by zeal and devotion in winning them, he is not seasoned enough to develop a church program to hold them.

We must get the money where the money is, and spend it where the people are. Since pastors are rated in conference circles by the salaries they receive, it is suggested that we give *prestige* to this work of church extension by allotting to it a salary commensurate with its importance.

It is standard policy to jack up salaries on charges with diminishing returns. Why not invest conference mission funds in new suburban areas as a matter of business investment, if for no higher motive? In increased World Service giving alone, it would be a paying proposition.

A fourth handicap in starting new churches in the city, particularly in the residential sections, is the lack of money to secure a place to hold services. If money is at hand to buy a parsonage where the downstairs may be converted into a chapel, the preacher is released for a personal ministry among the people. It is not long until the congregation can finance its own program.

Not long ago I heard a district superintendent make an appeal before a conference board for money to buy a building site and underwrite a salary in a location where a survey had indicated the clear need for a Methodist church. He was asked if there were an organized congregation in this suburban section. When he replied that there was none, he was told that it was not good business to advance money where there was no organization to deal with. He was asked if he had a man he could assign to this work. He replied that he did not and did not see how he ever could secure a man unless he had something in the form of a concrete proposition to offer. It happened that this district superintendent got his money anyway, but the incident indicates the babe-in-the-woods attitude we have.

We have ample proof that you must have a place of business in order to do business. While the St. Paul Church here in Durham promises to become one of the leading appointments in the conference, we have been five long years at it because we had to start by preaching under the trees on a vacant street corner and panhandle for money up and down the streets. What is necessary is an overall concept and the will to strike where the need is great.

A fifth cause for our lag is the failure to use new instruments deliberately and co-operatively in moving masses of people. Our neglected task is to make Christ known in the community. As E. Stanley Jones says, "Whatever gets our attention eventually gets us." We have three objectives in over-all strategy; namely, to make Christ *known* by advertising, publicity, and personal witness; to make Christ *loved* as we do in our worship services; and to make Christ *followed* as in our projects and activities. We do best—perhaps overdo—the last. Why cannot we use modern means to conceal ourselves and reveal our Christ? The toll of the church bell does not capture the attention of the city any more. It takes the newspaper advertisement and the radio spot to do the job today.

A sixth cause for the decline of urban Methodism is the failure to reach all sorts and conditions of men with a type of literature that will be read. According to *N. W. Ayer and Son's Directory of Newspapers and Periodicals*, most groups of publications increased rapidly during the last thirty years, yet Protestant religious journals have lost circulation steadily since 1910. Religious literature, "the assistant pastor," is missing from the home. It is encouraging to note, however, that articles about prayer, worship, the spiritual life, and Jesus Christ are reaching high levels of attention in digest magazines.

Last, but most important of all, is the need for a job analysis on church leadership. We are called according to Mark 3:14, 15, first to *be* with him—i.e., to practice his presence—to pray. How can the city pastor pray? Second to preach—every spiritual advance in church history has been spearheaded by great spontaneous preaching. Third, to cast out devils—i.e., resolving inner conflicts by pastoral care. These are our first obligations and the second is like unto them; namely, the making of a list of the men who run our cities and capturing them for definite Christian responses and the spiritual life. The Methodist Church cannot grow by *promotion* alone. It must grow by *attraction* also. An intelligent prayer cell in the heart of the city is our most urgent need.

Slants on the Secular

By ALSON J. SMITH

(Pastor of Roxbury Methodist Church, Stamford, Conn., and editor of the *Social Questions Bulletin* of the Methodist Federation for Social Action.)

SINCE the secular world seems to be going to the dogs, it's a good idea to know how the dogs are making out. The answer is, they are doing better every day. Previously in this column this correspondent reported on the success of the pet-cemetery in Westchester County, New York, and the existence of a dog bar in a swanky White Plains department store, where the aristocrats of the canine world could loiter over their drinks (of water) while their masters were shopping.

Since then the trend toward the dogs has continued, and now it is possible to report a dog-sitting service. It is operated in connection with the Poodle Specialty Shop of New York City, and requires the full-time services of four attractive young ladies. Rates are about the same as for baby-sitting: 75 cents an hour. The young ladies insist that dog-sitting is much more pleasant than baby-sitting. Dogs are better companions than babies, and when they howl it is easier to find out what the trouble is. Miss Virginia Browne, one of the dog-sitters, comments: "You can reason with a dog. If he paws at the front door and whimpers, you know it is because he misses his master and is lonesome. So you pick him up and set him in your lap and pet him and explain to him that his master will be back. Of course, if he's a Great Dane you don't pick him up, you just pet him. I don't believe in talking baby talk to dogs. It spoils them."

The sitters generally do whatever the dog wants to do. They romp with the athletic dogs, walk the restless ones around the block, and let sleeping dogs lie. Sometimes the sitters study a dog's horoscope before going on a job, and the Poodle Specialty Shop has for sale an attractive book called *Your Dog's Horoscope.* Some of the shop's clients give up all outside engagements when they learn from the horoscope that their dog is going through a trying period.

JEAN Giraudoux's last play, *The Madwoman of Chaillot* (now playing in New York), is a socially penetrating comic fantasy in which the author bespeaks his disgust at the corruption of Paris and, in a sense, of the whole secular world. Indeed, secularism is the villain of the piece. Its heroine is a madwoman who lives in a cellar in Chaillot and pursues the serene life of the Victorian Age in the midst of the bustle, turmoil, and venality of modern France. The villains are the profiteers, the big money men who think only of how they may convert everything into profit. These people, the playwright is saying, are machines; they don't "smell"; and they are turning the world into a great corporation without soul and without culture which will decay into nothingness before it has a chance to explode altogether.

The madwoman correctly realizes that the weakness of these monsters is their greed. So, hearing that they are seeking oil beneath the old streets of Paris, she pretends to have found it under the very floor of her cellar. They come—the promoters, the bankers, the prospectors—and their women, "the oldest pressure group in the world"; the madwoman directs them to a subterranean cavern which leads into the ancient, vast, and unfathomable sewers of Paris. Brief cases and all, they rush down to see the "oil" and are never heard of again. The little people of the streets —ragpickers, flower girls, gendarmes, waitresses—rush to the madwoman to tell her that out in the world the birds are singing again, the flowers growing, the dogs barking, and people are falling in love in the public parks. Life is indeed wonderful with "them" gone! "Ah, yes," says the madwoman, "it just shows what one sensible woman can do."

The playwright is trying to say that in our world the roles of sanity and madness have been reversed. In such a world, it remains for the mad to stand up for life, to affirm the worth-whileness of existence. It is the "sane" who are driving the world to destruction.

All of which sounds vaguely anti-Mundt-Nixon.

WHEN Hollywood makes a "religious" picture it is either filled with a transparent and phony mysticism or it confuses religion with religiosity and comes out with a stickily reactionary tinge. Usually it deals with the Roman Catholic Church and its hero is a young priest who takes a drink now and then and teaches tough kids to play baseball.

The French do it much better. *Monsieur Vincent,* the most recent importation from the Paris studios, is the story of the seventeenth century French priest, Vincent de Paul, who was sainted for his work among the poor. *Monsieur Vincent* (sensitively played by Pierre Fresnay) is a real work of art—historically accurate, and ideologically radical. In the picture's closing speech, Vincent tells the novice nurse: "The poor are your masters. Terribly sensitive and exacting . . . but the uglier and dirtier they are, the more unjust and insulting they are, the more love you must show them. It is only because of your love, your love alone, that the poor will forgive you for the bread you offer them."

ACCORDING to its Chamber of Commerce, the little (16,825) city of Calumet City, Illinois, has a mean annual temperature of 49.2 Fahrenheit, an average annual rainfall of 33.02 inches, 3,000 volumes in its public library, and 6,000 light and gas meters. It is "free of industrial gases and therefore very desirable for residential purposes."

The Chicago Crime Commission, however, adds some figures that the Chamber of Commerce forgot. "Calumet City . . . wide-open town . . . syndicate (Capone) prostitution and gambling . . . one hundred taverns in a two-block vicinity on State Line Avenue and State Street . . . both

(Continued on page 26)

The Barrel Begins to Take Form

By BOYD M. McKEOWN

In this the last article in the series on the spread of the church in North Texas, results of the work started by a pioneer pastor in the North Panhandle are described. The author is secretary of the Department of Public Relations of the Division of Educational Institutions, Methodist Board of Education.

BROTHER MAC started his second year with a circuit somewhat reduced in size. Due to the rapid influx of new settlers, it was felt that four counties would be as much as one man could serve. Accordingly, Ochiltree and Dallam Counties were removed from his charge: Ochiltree to be attached to another circuit adjoining it on the south, and Dallam, because of the rapid growth of Dalhart (a booming new town at the junction of the Rock Island and the Forth Worth and Denver railroads), to become a charge in itself.

It is probable that Brother Mac breathed a sigh of relief that he would not have to travel and serve these counties another year. Ochiltree was his most remote appointment and every visit into that part of his territory had called for several days of long hard driving. Dallam, on the other hand, was relatively close and, after the Rock Island built through, could be reached by rail. Dalhart, however, had been a wild and dangerous place.

Brother Mac always went to his Dalhart appointment accompanied by grave fears for his safety on the part of his family and friends. During one of his visits there, more than thirty men were slugged and robbed on the Dalhart streets between Saturday evening and Monday morning. So great was the danger that Brother Mac had felt it wise on his visits there to recruit a substantial part of his evening congregations from among the guests at the hotel where he was stopping. As they walked together a half dozen strong, to and from the evening services, they all felt much safer than any one of them would have felt on the streets alone.

Brother Mac found himself as busy on his four-county charge as he had been the previous year with a more expansive circuit. More people were moving in, and the tempo of life was speeding up. Time was marching fast and all the days were days of contrast. The old and the new were engaged in a struggle involving customs and patterns of living, language, styles, and manners.

One of the first major problems to be faced by newcomers into the North Panhandle was that of what crops could best be grown in that section. Eventually small grain was established as the big crop, but not until it was given some close competition by corn, maize, and melons. When wheat and oats came to be grown quite generally, there still remained the matter of setting up adequate marketing facilities, and it was two or more years before the small farmers moving into the country were able to realize much money from their crops.

During that period hardships and suffering were severe. Few of the new settlers had resources sufficient to tide them over the years of experimental farming and to keep them going while they waited for marketing channels to develop. Many were forced to abandon their claims, together with whatever meager improvements they had built, and head back toward the part of the world from which they had come. Many who left were badly broken in spirit as well as in finances. There were some courageous souls, however, who dug in and stayed despite all manner of privations. With these members of his flock, in particular, Brother Mac felt that he had a common bond, a fellowship of suffering.

As the population grew larger, the preacher was called upon to perform a variety of functions ranging all the way from serving as conciliator in disputes to leading in prohibition campaigns. Uniquely enough, his task at first in the settlement of differences was to persuade men to carry their grievances to court instead of trying to settle them with fists and guns in personal combat. Later on, he was able to convince some that there was a still better way and to induce the parties in several disputes to settle them harmoniously out of court.

Before the saloon was voted out of Stratford, there were the usual drunken brawls on Saturday nights and the usual problems caused by drunken individuals. Occasionally, some fellow deep in his cups would suddenly remember some business he needed to transact with the preacher and he would stagger out to the parsonage. Mrs. McKeown never forgot two such callers who came while her husband was out of town. One, with a deep, fresh furrow across his forehead—made, he said, by a pistol bullet—was seeking sanctuary. The other, experiencing delusions of grandeur, wanted to give the preacher his horse and saddle and a section of land.

During the first year Brother Mac had succeeded in organizing one church in each of his six counties and

as he entered upon his second year the temptation was great to multiply the tiny organizations and to have local societies in each of the new communities then developing within his four counties. After mature study, though, he decided that it would be better for the time being to adhere to the policy of one church organization per county. Often the place of meeting was not the same month after month. In Hansford County, for example, the services were held sometimes in the courthouse and sometimes in a ranch on the Palo Dura in the Powers and Curtiss Community. Wherever preaching was held in that county, however, it was a meeting of the Hansford County church.

Later, when enough people had moved into some of the counties to make possible two congregations of reaonable strength, he began to organize additional churches here and there. The first of these organizations took place in a community known as Four Corners, named because it spread around the spot where Sherman, Moore, Hutchinson, and Hansford Counties cornered. The actual organization was effected, as it happened, in a schoolhouse in Moore County and this schoolhouse was designated as the home of the new society.

To Brother Mac this was sheer poetic justice and he afterward admitted that he derived some keen personal satisfaction from telling his chief opponent in Dumas that Moore County was the first in the North Panhandle to have two duly organized Methodist congregations within its borders.

He organized the church at Texhoma, Oklahoma, just over the line from Sherman County, Texas. It was made up in large part of members who lived in Texas and thus was nearly equivalent to a second Sherman County church. Brother Mac's mission was, as he saw it, one of taking the gospel to the people where they were. In spite of his heavy work, therefore, he found time to preach a number of times at Guymon, Oklahoma, and while Dallam County was still on his work, to preach occasionally at Texline, over on the New Mexico border.

At the end of his second year, two more counties were taken from Brother Mac's work, and he facetiously remarked that if that trend should continue and two more counties should be taken off his charge at the end of his third year he would be left "up in the air, with no place to land."

Drawing in his lines, he was able to minister more intensively to Sherman and Hansford Counties, while Moore and Hutchinson were organized into a separate charge and assigned to J. W. Hunt, a young man who had lived for years on the plains and was well versed in the ways of the West. Singularly enough, he entered upon his work unordained, unlicensed, and even unbaptized. He had been reared a Quaker and Quakers do not practice baptism, and he had decided only in the late summer or early fall of 1902 to join The Methodist Church and to become a minister. He had communicated with the district superintendent at Clarendon, and so great was the need for ministers in that rapidly developing territory that formalities were waived. He was put to work immediately as a supply pastor. A few days later a pastor from a neighboring charge came over and baptized him and in the following spring, at District Conference, he was duly licensed as a local preacher.

"Brother Mac" today in his ninety-fourth year.

Brother Hunt's unorthodox induction into the ministry seemed to exert no limitations on his development or his service. He rapidly rose to a position of leadership and came to hold some of the leading pastorates in the conference. He repeatedly headed the delegation to General Conference, and for the last decade and a half of his life he served as founder and president of the Conference college (McMurry College, Abilene, Tex.).

Rounds of old-time camp meetings the second and third summers brought evidence that substantial progress was being made in building a barrel around a bunghole. One of the best of these meetings was held in Hansford County in a grove of trees on the Palo Dura Draw. In attendance was practically the entire population of Hansford County, as well as many persons from outside the County. Interest ran high; many "got religion" and joined the church.

Experience meetings were common, especially at the morning services, and one such service was particularly impressive. "Brother Mac," said a prominent rancher, "I thank God for sending you out here to be a pastor to us. You brought a new day with you when you came to the Christmas dance and it's still here."

The next to testify was a woman who had lived in the Panhandle a dozen years. "Brother McKeown, I just want to say *amen* to that. Things have surely been different out here since we met you at that dance. You brought us the church and helped us to get back into its way of life."

"Brother Mac" (this time the speaker was a lanky, suntanned cowboy), "these folks seem to think your coming to that Christmas dance at Hansford made a difference with the country. Mebbe so . . . I know it made a difference to me personally. From the time I was a kid I hadn't thought much about religion, but meeting a preacher kinda called it back to mind. Since then I've been meeting up with you every month,

and that helped me to keep on thinking. Then you talked to me about religion and finally I got the Lord to help me head myself off from the way I was going and to throw me over into his pasture. But it all started when you came to that Christmas dance."

After this, several of the new settlers who had not been present at the dance testified, but before the service ended three or four other old-timers spoke of having first met Brother Mac at the dance.

As Brother Mac and his wife were walking across the campground together just after lunch that day, Mrs. Mac smilingly asked, "Weren't you glad the bishop was not on hand this morning to hear all those references to your attendance at the Christmas dance?"

For once Brother Mac's keen sense of humor gave priority to a more serious vein. "I'm not so sure," he said. "Did you know that every person I met at that dance has now been converted and that I have had the privilege of taking the last one of them into the church?"

Some spacious sand and gravel bars—together with a clear, shallow stream—made an ideal playground for small children whose parents were in attendance at the camp meeting, and the youngsters made the most of it, as Brother Mac learned to his chagrin.

En route home from the meeting, with his family in the covered wagon, he was delighted when his youngest son said, "Father, I thought we had a better meeting in Hansford than we have had anywhere else."

"I thought so too, son," said Brother Mac, much gratified at the boy's spiritual insight. "But what makes *you* think so?"

"Because we had such good wading," said the boy.

When appointments were read at the Conference of 1903, Brother Mac was read out for the fourth year on the "Bunghole Circuit," though its official name had long since been changed from Coldwater Mission to Stratford Mission. He did not experience a loss of territory that year, so he resumed his schedule of appointments and other aspects of his ministry to the residents of Sherman and Hansford Counties.

By this time the rush of incoming settlers had died down and life was beginning to settle into an established pattern. By this time, also, ministers of other denominations were organizing churches in all the stronger communities. In fact, Rev. Hatcher, a Baptist minister, had been living and working in Stratford and in Sherman County since shortly after the town of Stratford was projected.

From the beginning, Brother Mac had invited all members of any church residing within his territory to place their letters of membership in one of the newly formed Methodist societies. He always said to such persons, "We invite you to join our number and to worship and serve with us until *your* church comes into this field. When it does we shall give you a letter of transfer as honorable as the one you bring to us."

This brought many members of many different Protestant groups into membership in those early Methodist organizations and, as other churches came in, it caused many transfers of membership.

Brother Mac was thoroughly enjoying his fourth year on the "Bunghole Circuit." Under the law of the church it was to be his last. At the forthcoming meeting of the Northwest Texas Conference he would be assigned to another field of labor. Meanwhile, he was drawing great satisfaction from noting the increasingly evident results of his earlier labors. He was working as hard as ever, but the distances he traveled were not so long or so lonely as in the years when he had served six counties instead of two. The country had been settled so extensively that, as he expressed it, "It took mighty hard work to find a spot where one was out of sight of signs of civilization." Wherever one might go across the length or breadth of his work, it was highly probable that one would always be able to see windmills, ranch houses, new settlers' shacks, and barbed-wire fences. This was a far cry from the conditions he had met when he first came to the charge.

The church program, too, was becoming more conventional and Brother Mac could look forward to its expansion along regular lines, as for example, the organization of more woman's missionary societies, more church schools, more Epworth Leagues. He also envisioned more effective efforts in evangelism and, among the young people, in the securing of more commitments to life service.

But Brother Mac was not to carry out his plans or to finish his fourth year on the now rapidly developing charge. In midwinter he was forced to give up his work and to step out of the ranks of the active ministry. His more than three years of hard driving, of heavy responsibilities, of deep concern, of exposure to all sorts of weather, had done things to him. He was completely exhausted. Nothing could help him, the doctors said, but a prolonged rest, so complete that it would approximate a period of invalidism.

But the work that he started has continued to grow. In the area of the original "Bunghole Circuit" twenty-two Methodist pastors are now at work and several other denominations are also well repesented. These twenty-two pastors have a total of seven thousand five hundred members in their churches. There are five thousand members of church schools now reported in these churches and the total value of Methodist church property in the area is in excess of a million, three hundred thousand dollars.

NOTE.—*After seven years as a superannuate, Brother Mac's health improved sufficiently for him to return to the pastorate and to serve various pastoral charges for another fifteen years. During World War I, because of the shortage of ministers, he did double duty, serving two appointments which had been combined for the period of the emergency.*

Today, in his ninety-fourth year, he is still hale and hearty. He lives very much in the present and still finds many ways in which he can serve his fellow men and the Christian cause. He considers his work on the frontier his greatest contribution, and as he sits in his quiet room in Nashville or enjoys long walks along the quiet, shaded streets, he admits that his thoughts often go pleasurably back to the strenuous experiences of those early days in the North Panhandle.

theology

Keeping Up with Theological Trends

By HUGH THOMSON KERR, Jr.

Not only is the religious quarterly review an index to contemporary theological thinking, but also it offers the busy pastor a significant medium for religious instruction and study. In this article some of the quarterlies are discussed by the associate professor of Systematic Theology, Princeton Theological Seminary, and associate editor of *Theology Today*.

THERE is no more revealing index to the character of contemporary theological thinking than the religious quarterly review. Most ministers are aware of the existence of this literary medium and may have firsthand acquaintance with two or three such journals; but it is not generally known how numerous, extensive, and variegated this field has become in recent years. For the minister, they are sources of information, inspiration, and edification.

It is not possible to make a survey of the whole range of religious periodical writing, but it may prove helpful to pick among the English-language quarterlies to see if any discernible trends in theological thinking are disclosed by such an analysis. Such a survey should be of interest to the minister not only as an indication of what is going on in the theological world, but as an inducement and encouragement to extend his own periodical reading to include one or more journals which might contribute to his theological thinking.

This may come as a counsel of despair to many; for, they will ask, how can the average local pastor hope to scan the whole horizon of religious literature in addition to the increasing lists of religious books that claim his attention? And if he could, how would he provide financially for two or three quarterlies averaging $2 to $6 a year?

There is no rule-of-thumb answer to such a query, and each minister will have to decide such matters for himself. It can be said, however, that religious periodical literature deserves serious consideration as major reading for the working minister for the following reasons: (1) It provides an easy medium for religious study and instruction, simply because review periodicals need not be read through at a sitting; they can be read article by article in any desired order, and what does not appeal can be ignored; (2) articles in quarterlies often give the essence of an author's thought in condensed form, the average length being 5,000 words or less, requiring a reading time of one-half to one hour; articles are frequently chapters of forthcoming books and give the substance without the padding; (3) in certain fields, for example biblical criticism, quarterly reviews serve as the medium for the exchange of new knowledge and research which is absolutely essential if one is to keep abreast of current scholarship, because speaking journalistically, the reviews get the theological news first.

Moving on to a consideration of some of the better known religious quarterlies, it is necessary to limit ourselves rather drastically by omitting all mention of foreign-language reviews and specialized journals on the periphery of the general religious field. Let us select several specimens which may be said to represent the dominant emphases in contemporary theological thinking.

To begin with, there are a number of what may be called *general* religious quarterlies which define their purpose in the broadest possible terms to include discussion on all phases of religious matters. In this group is *Religion in Life*, sponsored by The Methodist Church but serving a very wide constituency; *The Journal of Religion*, published by the Federated Theological Faculty of the University of Chicago; and *The Harvard Theological Review* which says of its aim, "The scope of the Review embraces theology, ethics, the history and philosophy of religion, and cognate subjects. It aims to publish investigations, discussions, and reviews which contribute to the enlargement of knowledge or the advancement of thought."

In Great Britain, there are a number of journals that correspond with this general religious interest. Best known and most widely read in this country is *The Hibbert Journal* which bears the subtitle, "A Quarterly Review of Religion, Theology, and Philosophy." Others more closely associated with church traditions are *The Church Quarterly Review* (Anglican), *The Congregational Quarterly*, *The London Quarterly and Holborn Review* (Methodist), and the new *Scottish Journal of Theology* (Church of Scotland). All these periodicals make an editorial policy of carrying on the widest kind of religious discus-

sion, though in some instances there is a slight concentration in one direction or another. One may pick up any one of the quarterlies just mentioned and browse through it as one would scan a secular magazine, looking for something that is of particular interest. That is not to say that such journals ought not to be read from cover to cover, but they are mainly in the nature of a miscellany, and if this makes for a somewhat scattered coverage, it at least indicates how wide are the boundaries of religious thought.

There is another group of quarterly periodicals that deliberately restrict their editorial policy and represent *special interests* of various kinds. For example, there are journals that speak in some authoritative way for particular church traditions. *The Lutheran Church Quarterly* [1] and *The Anglican Theological Review* would be examples, though neither is in any sense parochial in its total perspective. It is quite appropriate, however, to find in the current issues that the former includes, among other things, an article on "Martin Luther, the Preacher," and the latter has an article on "Preaching the Christian Year."

There are also journals whose special province is the study of the Bible. Two well-known illustrations of this interest are the recently established *Interpretation*, successor to the *Union* (Richmond, Va.) *Seminary Review*, and the more technical *Journal of Biblical Literature* published by the Society of Biblical Literature and Exegesis. Both of these serve a useful purpose and, although dealing with the same subject matter, do not really compete or overlap. In one you can read a general article on "The Voice of God in Apocalyptic," while in the other you can wrestle with the question, "Is Ms. 826 the Archetype of Fam. 13a?"

Among the journals already examined, some are known by or at least associated with certain theological points of view. Even those that attempt to cover the widest possible area are not devoid of an editorial policy with theological undertones. But in our own day we are witnessing the rise of some journals which definitely make a point of stating their theological position as a sort of signpost of their purpose and intention. This in some ways may be said to mark a new departure in theological quarterly literature. For instance, *Theology Today*, begun five years ago during the war, indicated in its first number several aims which were set up as editorial guides, some of which were theological in character. Thus, this journal hopes to speak not only for the classic Christian faith but for that exposition of it which is associated with the Reformation and particularly the Reformed faith. An additional feature of this periodical is its concentration upon some one topic by means of the featuring of three or four articles on that subject.

Another quarterly which boldly announces its theological position is *The Presbyter*, published by a group of young British Congregationalists who are confessedly interested in the Reformed tradition as it is interpreted by Karl Barth. It is in this sense a neo-orthodox journal and some of the best English appreciation of Barth is to be found in its pages. But it is Barthianism with an English accent, and although small in size this provocative little quarterly is having an increasing influence.

In a class by themselves are two journals, one well established and the other quite recent, dealing with the problems and issues of the universal Christian Church. *The International Review of Missions* has had a long and distinguished career as the most outstanding forum for the discussion of all matters relating to the world-wide missionary movement. For those who are not acquainted with this quarterly, two popular misconceptions about it should be clarified. It is not, as some suppose, restricted to the life and work of missionaries or to the specific technical problems associated with mission work. In recent years the whole missionary enterprise has undergone radical changes due, among other things, to the emergence of the so-called native or indigenous churches. This has involved a revolution in our thinking about the essence of Christianity, the nature of Western Christendom, and the relation of Christianity to the non-Christian religions. More and more the missionary "out reach" of the church is seen to be simply one aspect of the whole ecumenical movement of our day, and the *International Review* is unquestionably a strong link in this development.

With the mention of ecumenicity, it it appropriate to speak a word of the latest quarterly in the religious field, *The Ecumenical Review*. Growing out of the recently formed World Council of Churches, this review is launched as a medium for furthering the discussions begun at Amsterdam last summer. It is under the editorship of W. A. Visser 't Hooft, who has associated with him such well-known churchmen as H. Paul Douglass, editor of *Christendom*, which now joins forces with this new venture. Printed in three languages and drawing upon the thought and scholarship of the world Church, there is no doubt that this new periodical will be generally hailed as a constructive and potential force for interchurch conversation and co-operation.

If it were possible to analyze the articles contained in the various quarterlies which have been mentioned, some rather definite trends of contemporary theology would emerge. And if it were possible to compare the current numbers of these periodicals with corresponding articles of twenty-five years ago, it would be evident that theology has undergone considerable change and that there are theological traits characteristic of our time. Without attempting such an ambitious survey, it may be worthwhile to speak of certain general features of this type of religious literature as an index of the nature and content of contemporary theology.

It is clear, for example, that there is a great deal of vigorous, scholarly discussion of the perennial religious and theological problems. In this respect contemporary theology need not feel ashamed of its output either as to quantity or quality. Picking almost at random, one finds articles on God, truth, Scripture, revelation, man, predestination, the Holy Spirit, grace, the church, baptism, and eschatology —in other words, the full gamut of cardinal doctrines of the Christian faith. Closely related to this doc-

[1] Now being merged with other Lutheran theological journals and to be published under the title *The Lutheran Quarterly*.—Ed.

trinal concern is the consideration of biblical themes. Sometimes this is in terms of technical problems, such as Old and New Testament criticism, but oftentimes it is more general and here the division between biblical and doctrinal theology becomes more subtle.

One common feature of periodical literature is the application of Christian truth to the perplexing issues of contemporary existence. For instance, one comes upon articles dealing with Luther and the state, the God concept in Alcoholics Anonymous, anti-Semitism, social reconstruction, academic freedom, faith and education, science and religion, labor and politics, and industrial chaplaincies. This concern for the full relevancy of faith is seen, further, in the interest in techniques, such as art and worship, the task of the ministry, the use of commentaries, and the problem of communication.

Perhaps the outstanding characteristic of religious literature at the present time is the discussion (and controversy) concerning the nature of the church. The *fact* of the ecumenical movement is abundantly illustrated in almost every quarterly journal. A new sense of common purposes and common responsibilities is clearly felt. For example, it is quite typical of this trend that a Methodist journal should contain an article on "What Lutherans Are Thinking," and practically all the reviews are at the present time analyzing the findings and reports of the Amsterdam assembly. This ecumenical traffic in ideas, which is much more widespread than is sometimes imagined, has obvious implications for the interpretation of doctrine, the Bible, and even the practical, everyday work of the parish minister. We are living in the midst of this movement and are so close to it that detached analysis of its implications is difficult. In this sense, it is quite accurate to say that Amsterdam is the beginning and not the end of the modern ecumenical movement.

A further illustration of this broadening theological perspective is seen in the wide variety of names and personalities that are made the subject of articles. A superficial check of the journals mentioned above reveals the following roll call: Jonathan Edwards, Origen, Celsus, Isaac Watts, Dante, Humphrey Gainsborough, Pascal, Kierkegaard, Bergson, William Temple, Chesterton, Luther, Calvin, P. T. Forsyth, Kagawa, Sorokin, Cranmer.

One of the best ways to interpret contemporary trends is by means of book reviews. This feature of the quarterly is in some ways the most practical contribution that this type of literature makes to the average minister and teacher of religion. It is not possible to read all the books that one would like to read, but it is difficult to know how to distinguish the good from the bad. Toward a solution of this pressing problem the book reviews of the quarterlies offer substantial assistance. They not only give information about the new books, but they indicate in various ways what the trends are in contemporary thinking. For this feature if for no other, the quarterly periodicals play a significant and determining role in the far-flung empire of religious journalism.

Speaking in general terms, the total impression of religious quarterlies is in the theological direction of a right-of-center or, in a word, a more conservative biblical point of view. The self-confidence of the older liberalism whether in theology, ethics, or world affairs seems to have lost its dominant hold and is giving way to a struggling and groping reinterpretation of the essential Christian tradition, theological and biblical. In this shift, the recent findings in biblical scholarships are of deciding importance as well as the provocative and stimulating thrust of men like Karl Barth. That is not to say that the older viewpoints do not still exist or that there is unanimous approval of the Barthian theology. The issue is not so tightly drawn as that, but there is an evident rethinking of the Christian faith going on at the moment which, like the ecumenical movement, is so close to us that we hardly know how to define it.

Illustration of this shift, which has been going on for some time, is provided in the emergence in recent years of theological quarterlies, some of which we have mentioned, which make a point of stating their editorial policies within a specific theological context. The older more general religious journals still exist and make their own distinctive contribution, but the trend at the moment seems to be away from the miscellany of general articles toward a forthright determined effort to say something specific and definite about the Christian faith. Important as it may be to indicate the breadth of contemporary religious thought, it is still more important in these days to give a positive lead regarding those things which are most surely believed and which constitute the foundation for an articulate structure of faith and life.

The following are addresses of the religious quarterly reviews discussed in this article:

Religion in Life, Abingdon-Cokesbury Press, 150 Fifth Ave., New York, N. Y.

The Journal of Religion, University of Chicago Press, 5750 Ellis Ave., Chicago, Ill.

The Harvard Theological Review, Harvard University Press, Randall Hall, Cambridge, Mass.

The Hibbert Journal, American agent, Leroy Phillips, 178 Tremont St., Boston, Mass.

Church Quarterly Review, 39 Welbeck St., London W. 1, England.

The Congregational Quarterly, Independent Press, Memorial Hall, Farringdon St., London E. C. 4, England.

The London Quarterly and Holborn Review, Epworth Press, 25-35 City Road, London E. C. 1, England.

The Scottish Journal of Theology, Tweeddale Court, Edinburgh 1, Scotland.

Lutheran Church Quarterly, Times and News Publishing Co., Gettysburg, Pa.

Anglican Theological Review, subscription office, 600 Haven Street, Evanston, Ill.

Interpretation, subscription office, 3401 Brook Road, Richmond 22, Va.

Journal of Biblical Literature, subscription office, 222 South Fifteenth St., Philadelphia, Pa.

The Student World, American office, 156 Fifth Ave., New York 10, N. Y.

Theology Today, subscription office, Box 29, Princeton, N. J.

The Presbyter, James Clarke and Co., Ltd., 5 Wardrobe Place, Carter Lane, London E. C. 4, England.

International Review of Missions, American office, 156 Fifth Ave., New York, N. Y.

The Ecumenical Review, American office, 297 Fourth Ave., New York, N. Y.

Clinical Material

A patient whose illness may be incurable needs reassurance by the visiting pastor. In these two calls, the pastor has difficulty in realizing that the best way he can help is by listening to the patient's confessions and anxieties. The editor's comments are italicized.

Fear of Death

Mr. Madison is a man about 65 years of age. He was called to my attention by a nurse in the hospital where I call frequently. She told me that Mr. Madison is usually quite cheerful and, until recently, has been going around cheering up the other patients. Two days ago he was told that he must have another operation on his prostate gland. (He had one last year.) He suspects that he has cancer (which is what he does have), although nobody has told him so. He has more or less concluded that he is going to die.

The nurse introduced me as a minister who calls upon many of the patients. Mr. Madison, who was in the hall when I met him, led me to his room. I remarked that he seemed to be getting around quite a bit and that being able to do so he must be quite a help to the staff. His answer was that he had been doing a considerable amount of visiting other patients. . . .

"But yesterday when they told me I must have another operation, I don't know why exactly, but I just sorta went to pieces. I'm not usually pessimistic, but I've had an operation on my prostate before and it didn't seem to help much. I think it's something serious."

"Has the doctor told you anything?" (*A better answer would have been, "Why do you think that, Mr. Madison?"*)

"They haven't told me just exactly what the trouble is. The doctor did say something about it possibly being a tumor. I sorta think that it's a cancer. I know several people who have had similar trouble with their prostate glands and it turned out to be cancer. . . . I'm nearly 66 years old, and we all have to die sometime, but. . . ."

"Do you have a family, Mr. Madison?" (*This question, while ultimately important, is premature just here, as it carries him away from a discussion of the problem which he has introduced and which, therefore, is important. Let him talk!*)

"Yes, I have two daughters and a grandson. That's one of the reasons why I don't want to go. I hate to leave that little fellow. Perhaps I shouldn't be so pessimistic, but I'm quite sure it's something serious. I know that cancer of the prostate is rather common." (*His stress is so great that he comes back quickly to the above point in spite of the minister's efforts to the contrary.*)

"Even if it were found to be cancer, there are many people who are being cured of cancer these days. And every day they're making further strides in the conquest of the disease." (*This is reassurance, but is altogether premature.*)

"Yes, I know. But last time I almost bled to death from the operation. . . . I've tried to be a good man. . . . I imagine all of us like to think that we've lived well. . . ." (*Mr. Madison desires to make a confession, but the minister is trying hard to prevent him from doing so; of course not consciously, but, nevertheless, that is what he is doing.*)

I started to say something here, but so did he. I let him talk.

"I haven't been too good a churchgoer. I guess one of the reasons is that I'm a Methodist and my wife is a Baptist. That's not a good thing. My two children are Baptists too, but I just never could get myself to be one. None of my family has been too religious. But I guess that one of the reasons why I've never gone to church much is because the preachers used to scare me when I was a kid. That's the reason why I stopped going to church—because I just couldn't believe in the kind of God that they preached about." (*He goes determinedly on with his confession. Finally, the pastor gets out of his way.*)

"M-mmmmm."

"My two worst sins have been liquor and women. Liquor hasn't ever bothered me much. I guess I've used profanity too much, too. I just can't seem to help it. You know, they gave me a Bible when I came in here and I haven't even read it." He got the Bible out—a New Testament—and showed it to me. "I used to study my Bible a lot when I was a kid."

"Mmmmmm," I started again to speak but saw that he was going to continue.

"Even since I've been married, I've had affairs with other women. When I got married I had a hard time getting along with my mother-in-law. One can have little quarrels with one's wife—little differences of opinion—and get over them; but it doesn't seem to be that way with a mother-in-law. I actually left home once. I didn't leave my wife or my children, but I left my mother-in-law and went back to my farm for eighteen months. In all that time, I never had any affairs, though I had plenty of chances. I just couldn't because of my wife and children. Then I finally went back to them, but I still couldn't get along with my mother-in-law. It was hell. So I had some affairs with other women. . . ."

"Mmmmmm."

"I don't imagine it would do much good to tell my wife about those affairs now. She knows about them, I think, anyway. . . . I wonder if we might have a little prayer together?"

"Of course." (*The confession is ended. The patient asks for an assurance of pardon.*)

"I have often found the 103rd Psalm helpful, Mr. Madison." I repeated a part of the Psalm, then prayed, "Our most gracious Heavenly Father, thou who art ever with us, thou who didst reveal thy gracious love to us in thy Son Jesus Christ, we pray that we might become more

conscious of thy love and of thy nearness. We are grateful to thee that thy love is such that thou dost continue to love us even when we do those things which are not pleasing to thee.

"O Father, we pray that thou wilt reveal thy healing power unto these, thy servants, the doctors and the nurses. Give them wisdom, that they may help thee in thy healing. Help us, O Heavenly Father, to cast all our worries and anxieties upon thee. Make us whole once again so that with healthy bodies we may continue an even better service to thee. In Jesus' name we pray, Amen." (*This prayer has many strong points, but it also has some severe weaknesses. The pastor sums up the patient's confession of wrongdoing. That is desirable. He goes ahead then to pray for health. But the patient may have an inoperable cancer, so it should not end upon that note. The prayer fails to include the patient's family and loved ones about whom he is concerned.*)

"Thank you very much for the visit. You've helped me a lot. I feel much better. I have been worried."

"Mr. Madison, before I go, let me tell you about something which has often helped me. It's an experience of mine when I was a child, but it still gives me comfort. When I was small, I used to worry sometimes just after I had gone to bed about dying in my sleep. Once I became so worried, I got up and went down and told my dad that I was scared. When I had told him why I was scared, he took me into his arms and told me that if I put my trust in God's love, I need not worry. That's helped me a lot since." (*This is the pastor's effort to be reassuring, but it is just 'spinning the wheels,' for he has already reassured the patient.*)

"That's one of the things that used to scare me when I was small. That prayer, 'if I should die before I wake, I pray the Lord my soul to take,' used to scare me. . . ."

"But if we think of God's love and his strength as being such that nothing evil can happen to us no matter what our situation then, it seems to me, that we need not be scared."

"You've been a real help to me. Do come and see me again."

"I'll be back to see you again in a few days. Good-bye."

Pastor's Summary: I think that the call was a real help to this man. He needed almost no prompting or questioning. He was bothered both by a fear and a feeling of guilt. I feel quite certain that his confession relieved him considerably. Since it was obvious that he has been thinking of death, and what might come after it, I feel that his confession gave him a feeling of "squaring himself with the Lord," so to speak, and therefore lessened his anxiety. But he needs further comfort. I do not know just how seriously ill he is. He should be visited frequently. It might help to suggest to him some passages in the New Testament which might give him comfort.

Editor's Summary: I agree that the call was helpful and that the pastor played a significant part. However, he seems not to have thought of calling the physician to share with him this patient's anxiety. I doubt if anyone else could have been as helpful as a minister in this situation.

Second Call

When I called on Mr. Madison one evening a week later he appeared about the same.

"Good evening, Mr. Madison. How are you feeling this evening?"

"I'm not feeling so well. They started giving me some new medicine this morning which they told me I'd have to take all the rest of my life. It nauseated me so that I haven't been able to eat anything much all day."

"I'm sorry to hear that."

"I've been hungry and I've wanted to eat but I just don't seem to be able to hold anything down. . . . You know I told you that I'd found out that it was cancer that I had. Some of the other doctors finally persuaded this doctor to let me know I had it. I knew it all the time though."

"Mmmmmm."

"By the way, I've got something I want to show you. My daughters were up to see me yesterday."

He reached in the drawer and pulled out a picture of his grandson. I admired the picture, mistaking it for a granddaughter. He had told me before about it, and I should have remembered that it was a boy.

"By the way," he continued, "what was the name of that Psalm you read me the other day?"

"That was the 103rd Psalm."

"I sure did appreciate your coming to see me then. I appreciated that Psalm."

"Yes, many of the Psalms are comforting as are other parts of the Scripture. The reason is probably that the men who wrote these words were faced with some of the same trials and temptations that many of us have to face. And they found that their strength in those times was to be found in God."

"You know, I was pretty much upset the other day when you came to see me. The nurse probably told you that I was. I sure appreciated your coming to see me."

"I was glad to be able to do it."

"The doctor tells me that I can go on living indefinitely now. Some people with the same difficulty have been coming here now, he says, for several years. But I'm not so much worried about what happens now. Death's bound to come some day."

"Yes, that's something that we all have to face some day. Some of us perhaps sooner than we expect."

"One thing I'm glad about. The bad things which I have done in my life haven't hurt anybody but myself." He went on to tell me of several examples in which he had shown kindness to people. "One thing that I'm really going to try to do something about though, is my use of profanity. I don't mean to swear—it's just a bad habit I've gotten into."

"Don't be too hard on yourself. We should try to overcome our bad

habits, but we're bound to make mistakes."

"I feel so unworthy sometimes. I say things which I don't mean to say."

"We all do things we don't mean to do. And we're all unworthy of the good things God gives us. But that's the wonderful thing about God's love; it doesn't change with our wrong actions. He still loves us."

"That's true. And I guess many of our habits we can't overcome, without His help."

"That's right. Shall we have a prayer together before I go?"

"Yes, I'd appreciate it."

"Dear Lord, our Heavenly Father, thou who didst reveal thy love for us through thy Son Jesus Christ, help us to feel thy nearness and strength, that we might do those things pleasing to thee. We are grateful to thee for that unchanging love which thou hast for us. May we cast all of our anxieties upon thy shoulders and may we in this night rest content that thou dost watch over us. In Jesus' name we pray, Amen."

When I had finished praying, Mr. Madison said, "I don't know when I'll see you again. I'm supposed to be leaving again."

"Oh, are you leaving tomorrow?"

"Yes, I have certainly appreciated your visits. I'll never forget your kindness."

Pastor's Summary: I think the call was helpful. I believe that he had further opportunity to talk about some of his anxieties and to gain some reassurance. It would be worth-while if some follow-up could be made at his home.

Editor's Summary: This call was also helpful. The pastor might have gone further with Mr. Madison into his feelings, but, since this was the last talk they would have together, it was wiser not to do so.

Upon checking with the physician, it was found that Mr. Madison's operation had been successful, which did not effect the call or its helpfulness. A follow-up call should definitely be made, if not by this pastor, then by someone he can contact in Mr. Madison's behalf.

Parishioner-Centered

In this type counseling, the pastor skilfully draws out the parishioner and leads *him* to an honest evaluation of his problems. Thus, the interview is not centered in the counselor. The pastor of St. Paul Congregational Church of Chicago uses the wire-recorder to obtain objective data for study.

LEADING writers in the field of Pastoral Counseling have been exploring a parishioner-centered approach for a decade. (Russell L. Dicks, contributing editor to THE PASTOR, is a pioneer in this inquiry.) Early intuitions have been elaborated and tested in actual experience. Training programs have emerged to help the counselor develop greater understanding of the parishioner and greater sensitivity to his needs. Interview records, though used primarily as a training device, have opened the door to research.

For three reasons research deserves our careful efforts. First, the parishioner-centered approach especially requires research since it finds a continuing correction in the parishioner's perception and response to our ministry. We must know more and more about how the parishioner is experiencing our ministry. Second, the maturity of some of the parishioner-centered hypotheses now calls for the establishment of a more objective basis for comparison with other methods. Third, objective research data will make it possible to challenge secular counseling with the religious hypotheses about life.

One of the instruments of such research is the electrical recorder.[1] In the future, electrical recorders and moving pictures may allow the capture of all of the complex interaction of the interview. At the present, however, typescripts of electrically recorded interviews give only the complete, objective *verbal* interaction. In any interview this data provides a wealth of material revealing the dynamics involved.

The writer, through an arrangement with Dr. Ross Snyder of the Department of Religious Education, Chicago Theological Seminary, has begun such a research study with the use of a Webster Wire Recorder. Following is a description of an interview with a couple planning marriage. The recording was made, as always, with the couple's permission. We here explore further the meaning of a parishioner-centered approach and the recorded consequences.

Clarifying the Parishioner's Desire for Help Leads to His Acceptance of Responsibility. The first step of counseling, the establishment of rapport, comes primarily from the counselor's demonstrated willingness to accept the counselee's statement of his problem, the approach he desires to make to it, and the help he wants. He demonstrates this willingness, along with understanding, by helping his counselee to express exactly what he is seeking. Nothing is more frustrating and threatening to a person seeking help than to be told that his problem is not the real one, that his approach to it is undesirable, and that the help he seeks is the wrong kind. Furthermore, it denies his "personhood," since it denies his capacity to handle his own life, make his own decisions, and carry his own responsibility.

Even when the counselor correctly chooses what the counselee needs and the latter silently agrees, the interview is likely to fail in giving help. This is what had happened to a girl approaching marriage who was worried and uncomfortable about sex:

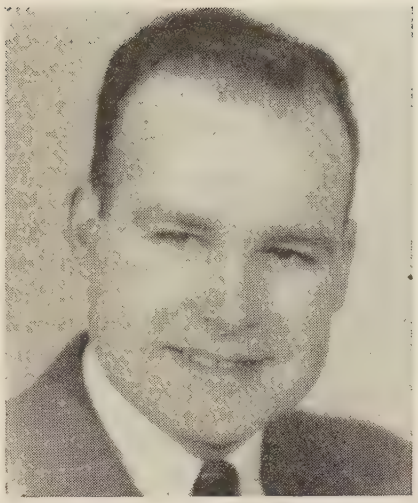
G:". . . And we used to go out to a female-doctor in Bern and is he ever frank! Oh-h-h (laughs) . . . really embarrasses you, the way he comes out with frank things. . . .

"Quite a few points that I didn't know about, though we did have classes up to school to discuss sex

[1] For information on voice-recording machines, write to the Methodist Publishing House serving you.—Ed.

Counseling

By H. WALTER YODER



hygiene; but it wasn't very adequate. I felt uncomfortable."

She could not use the material presented because she had not yet been able to ask for it. This would have required dealing first with the feelings that blocked her from asking.

Sid and Tess Mann have asked the minister to marry them. He invites them to make an appointment so that they may discuss together the approaching marriage and how he may be most useful to them. The interview opened as follows:

S1: (To Tess) "Well, I don't know. Just what are we mainly interested in finding out?"

T1: "Well, I don't know anything about it. You know more than I do."

S2: "Well, first of all, Tess is going to be married in our church. She is Catholic now, but not too strict. And . . . she's going to change for me, you might say. And . . . on . . . that . . . what I said about the church wedding—I don't think there is anything she has to do now, as far as that goes. I mean, it's not like as if I changed to the Catholic religion. And . . . we . . . both agree on . . . as going to church, she'll go with me. And there won't be any misunderstandings on the way I carry on in church now. I mean, my being a Sunday school teacher and that—if we're . . . if I'm still able to handle it later, that still goes too."

P1: "So this is . . . Pardon me."

T2: "Of course I know nothing about the religion."

P2: "Mm-hm. So this is one potential problem that you've already talked about and pretty much settled . . . agreed upon, huh?"

T3: "Uh, I guess so."

P3: "And the fundamental matter of what you're going to do afterward, that's agreed—that you're (Tess) going to go to this church. . . . You'd be a part of this church, is that it?"

Any clergyman, conscious of the difficulties involved in inter-faith marriages, might have doubts as to whether they understand the full implications. However, they did not ask for help on this matter. They simply stated that they have reached a satisfactory agreement. The minister accepts this evaluation as being their own, and thereby makes it clear that their decisions and evaluations are their own responsibility. He does not question the basis of their decision to marry. To do so would represent a serious threat to their adequacy of judgment and capacity for marriage. It would lead to vigorous defenses, all for the minister's benefit. When they are thus secure from threat, they bring up their own questions and doubts concerning the decision, as this couple did later on.

In this case the minister might have picked up the tentativeness or uncertainty indicated in T2. However, in this context it appears to represent a safeguard against P's rejection.

After some elaboration which appears to test the genuineness of P's acceptance of their statement, the interview continues:

P15: "So this is a whole area that you're really . . . that you're pretty well satisfied with . . . at this point . . . with all the considerations that have come up. Mm-hm."

S13: "But the thing we had in mind now was: in order to set a date ahead, which we are doing, I wanted to know if, first of all, it was all right on Sunday. Well, you said there was no difference on that . . . that . . . the date agrees . . . be all right on Sunday. But, what we want to know is: what . . . what requirements do we have to meet to prepare for the wedding in the church and the program planning and all that . . . that might be too far ahead to plan that. We would just like to have an idea how they're run off. 'Cause about the only one that I had anything to do with was my brother's."

P16: "Mm-hm."

S14: "And I see how that was run and I liked it. And the way they had it . . . how the groups came together. . . ."

P17: "Mm-hm."

S15: "And how . . . the ceremony of the ring and all that was taken care of."

P18: "You're talking now about the service? (S: That's right). The ceremony itself, huh? How you want the ceremony to go?"

S17: "Mm-hm. Yes."

Out of all the slight hints and clues this couple have given, out of all the possible help and information they need, this is the one subject they come prepared to ask help on. This is the one need that they accept responsibility for and will therefore take responsibility in working out. Since threat is so high in accepting responsibility for being mature enough for marriage, usually a very non-threatening issue must be chosen to maintain comfort and make the minister-couple relationship possible. Therefore, couples can be expected to choose subjects where there can be no negative evaluation because of their ignorance. The wedding ceremony usually fits this purpose well, since they are not expected to know much about it.

Encouraging Parishioner's Expression Leads to Insight. Sid has now declared that he wants to discuss the ceremony, and that he knows nothing about it. This appears to offer the cue for the minister to explain the ceremony and to direct them to a realization of its importance. Thereby, the minister would accept the full responsibility for the ceremony, and he would encourage the couple to feel that from here on in he would take over. If some of it should be accidentally meaningful to the couple, fine! If not, they will

feel free to criticize his service.

However, having demonstrated his acceptance of their statement of the issue and of their share of the responsibility for the interview and the event to come, the minister continues to follow that course:

P19: "Okay, let's work that out. Are there any particular things that you would like to have in it?"

S18: "Well, the way I planned . . . I told you (to Tess) about it, too. Like we had . . . let's see now . . . well, the ushers take care of seeing the people get in. . . ." (S then launches into a 400-word detailed description of what type of ceremony he hopes to have.)

The wedding ceremony has now become their ceremony, their meanings, and their responsibility, for they are creating it. When understanding is given and a genuine attempt to see their point is made by the minister, every couple brings out fragments of the ceremony which are deeply meaningful to them. These fragmentary bits often become the means of discovering the deeper meanings of their relationship. They clarify their relationship to each other. In the interview now before us, Sid indicated that he wanted flower girls dropping rose petals. When he finished, this discussion followed:

T24: "But I don't like rose petals."

S23: "Why not?"

T25: "I just don't like them."

S24: "Why not?"

T26: "I don't like them."

S25: "You just don't like them. (Somewhat exasperated.) You must have a reason . . . for something. . . ."

T27: "No, you don't!"

S26: "Why not?"

T28: "Don't you like things without a reason?"

S27: "No."

T29: "Well, I do."

S28: "Well, what do you want then, white flowers or. . . ."

T30: "Well, no. . . ."

S29: "Throw sand or something?"

T31: "I just like bouquets. I don't like flowers thrown."

S30: "But they look good!"

T32: "Nooooooooooo."

This discussion continues for another page with various elaborations of reasons. Finally the point is worked out. Here Sid becomes aware that he is entering a new relationship where not only his own decisions, but the desires of another must be taken into consideration. They both become aware of differences of opinion that have to be resolved together.

The minister might have chosen earlier to point out the significance of common understanding in marriage, but, though they were only discussing rose petals, this seems to be a more deeply meaningful way to experience it. This was their own experience and discovery!

Nonevaluative Attitude and Reflection of Feeling Facilitates the Parishioner's Deeper Scrutiny of Self. As the interview progressed, Tess expressed her views more freely. The nonevaluative attitude of the minister and his readiness to let them proceed at their own pace apparently encouraged her to bring up one of the most difficult aspects of their new relationship, namely their different religious backgrounds.

T254: (to P) "You know some Catholic people are very strict, and I think they're very nice that they're not making any remarks about this."

S264: "Who, your relatives?"

T255: "Yeah, because you know how some people are and they haven't said one word about it, and I think they are nice enough to come. I mean, because some people won't come, Sid."

S265: "You mean, because. . . ."

T256: "No, I really do, I mean it, because some Catholic people are very funny. They're very strict. And sometimes they won't have anything to do with anything that isn't Catholic. I mean, we have them down in our office . . . they won't even go to a hospital to see somebody if it's a non-Catholic hospital."

S266: "Extremes!"

T257: "Yeah, but I say, there are some people that way."

P143: (to T) "Might be a little hard for one outside to recognize the sacrifice that may be involved. . . ."

T258: "That's right."

P144: ". . . for many people. . . ."

S267: "Well, that's true."

P145: ". . . and their own feeling about it."

The number of interruptions, exclamations, and defenses in this part of the interview indicates what a sensitive subject it is. Apparently they now feel secure enough to indicate the weaknesses and difficulties in the religious agreement, represented as very satisfactory earlier in the interview. We may safely guess that they feel the minister will be more highly evaluative of them on this issue—wondering about the adequacy of their judgment and, therefore, of their maturity in approaching marriage.

In P143 the minister recognizes Tess's need to be understood, her need to be accepted. This is not a matter of logic at this point (T257). He demonstrates this understanding by trying to state exactly how she sees and feels about it. When Sid sees that the minister can accept the fact that there are people that way and that Tess's attachment and love for them make it difficult for her, he, too, can accept it (S267) in contrast to his former attacking manner (S266).

In conclusion, while the interview examined here cannot be described as very deep counseling or psychotherapy (in which the counselee works toward the changing of himself), it represents the parishioner-centered counseling method as used in a premarital counseling situation. It makes use of electrical recording as a means of providing more objective data concerning the dynamics of the counseling interview. While this is objective data, it reaches only the descriptive level of research.

The parishioner-centered approach leads the parishioner to define and to accept his own share of responsibility in the counseling process, to become more discriminatingly aware of his own experience so that he sees discrepancies and conflicts needing resolution, and to search deeper into threatening areas of his personality. The parishioner-centered approach achieves these objectives by leaving the responsibility for decisions in the counselee's hands, by providing a nonthreatening, nonevaluative atmosphere in which all perceptions are admitted into awareness and verbal expression, and by demonstrated understanding of feelings.

FOR YOUR READING

Preparation for Marriage

Here is a list of six books dealing with marriage, sex, and sex education. They all contain the general theme of preparation for marriage, even though some start with the individual at a very early age. Perhaps that is the time when such preparation must really begin. All contain the declaration, presented in each book with evangelistic zeal: *We have not been honest with our young people.* We have not given them information which would prepare them for the most important phase of their entire lives, namely, *marriage.*

It is my own conviction that one's marriage, more than anything else, determines an individual's success or failure in life. The purpose of all these books is to help prepare our young people for this vital experience of marriage. All these books are frankly and directly written. They agree that sex is the most important single subject in the building of a happy home, and their combined evidence is strikingly convincing.

The Engaged Couple Has a Right to Know is written by a physician, Dr. Abner I. Weisman, distinguished gynecologist of New York City. Some of the chapters are "Marriage Is a Woman's Business," "How to Select Your Mate," "The Health of the Engaged Couple," "Let's Tell the Bride and Groom," and "Planned Parenthood Comes of Age." Dr. Weisman writes in a simple, frank, and direct manner, drawing heavily upon his own observations as well as upon the writings of other people. He also discusses "Blood Incompatibility," presenting information which has come to the physician's attention in recent years concerning how the blood types of parents may conflict to prevent delivery of a healthy, normal child. No one has suggested what the proper course should be when two people fall in love and then find that their blood types conflict. Even so this is important information, and Weisman's book makes a real contribution.

Modern Pattern for Marriage is also written by a doctor who for twenty-five years has been dealing with problems of marriage. "A successful sex life is the best basis for a happy marriage," writes Dr. Stokes. This volume carries the profound conviction of the author that we have for too long double-talked our young people, giving them sentimental nonsense when they need facts. The book contains chapters on "Qualifications for Marriage," "Anatomy and Physiology of Sex," "Premarital Medical Examination," "The Honeymoon," "Guiding Children Toward Sound Marriage," and others. Both this book and that by Dr. Weisman should be on the minister's list of recommended books for young people facing marriage.

Marriage for Moderns. This is a textbook on marriage. Originally published in 1942, it has been revised and brought up to date. The first edition had eleven printings. The author is a professor at Stephens College, Columbia, Missouri, where his courses on marriage have received wide publicity. The book includes chapters on "The Reasons for Marriage," "Marriage Versus Career," "Age for Marriage," "Choosing a Mate," "Courtship and Engagement," "Personality Adjustment," "Reproduction," "Family Planning," "Divorce," and other topics.

The author has an easy style and discusses the most intimate phases of the subject objectively and helpfully. Still, as one reads this book, he has the feeling that is smacks too much of "college" to be as helpful to the minister as it should be. Much of the investigation, and consequently the literature on the subject of marriage, has taken place in colleges. A college is an artificial situation, and college students are a highly selected group of persons.

The other major group of investigators and writers on marriage are social workers, who view the subject from the standpoint of the counseling clinic. This gives them a highly biased outlook. An occasional judge has written on the subject from the viewpoint of the divorce court. None of these authorities appeals to us as having a complete grasp of the subject. Therefore, the minister must read books written from various points of view and by many authorities.

Ethics in Sex Conduct, written by a psychologist at Antioch College, makes the same plea as the above books for more honest dealing with our young people. The author points out the conflict they face as they try to find their way in a culture which on the one side glorifies and exaggerates sex appeal, and on the other side clings to the taboos of another generation. This is a much more of a "bookish" book than the others: the kind that is written in one's study, from data collected by other observers, rather than from direct observations in the clinic itself. The volume is more of interest to leaders of young people and marriage counselors than to young people themselves.

Sex Manual is written for distribution through the medical profession and can be secured only on a physician's prescription. (This point is important to remember in ordering this little booklet.) The material is presented under twenty-five short topics, such as "Need of Sex Instruction," "First Intercourse," "Frigidity," "Birth Control," and "Diagnosis of Pregnancy." The book is not simply written, so it will not be of great help to those with less than a college education.

Step by Step in Sex Education is written by a woman who is a physician, and it is from the standpoint of a mother presenting the facts of sex to her children. It is written in dialogue style. Beginning with children two and four, and their simple questions about sex organs and where babies come from, it portrays their developing ideas through their eighteenth year. At times the writing seems sentimental and unrealistic. However, it presents a convincing story of the importance of the subject, and should be helpful to parents who feel insecure in dealing with this vital subject.—***Russell L. Dicks.***

THE ENGAGED COUPLE HAS A RIGHT TO KNOW, *by Abner I. Weisman. Renbayle House, 256 pp., $3.*

MODERN PATTERN FOR MARRIAGE, *by Walter R. Stokes. Rinehart & Co. 143 pp., $2.25.*

MARRIAGE FOR MODERNS, *by Henry A. Bowman. Whittlesey House, 554 pp., $5.*

ETHICS IN SEX CONDUCT, *by Clarence Leuba. Association Press, 164 pp., $2.50.*

SEX MANUAL, *by G. Lombard Kelly. Southern Medical Supply Co., P. O. Box 1168, Augusta, Ga., 84 pp., $1.*

STEP BY STEP IN SEX EDUCATION, *by Edith H. Swift. Macmillan Co., 1947, 207 pp., $2.50.*

LITURGY

By ALFRED B. HAAS

The Wesleys' Communion Hymns

Although Charles Wesley wrote 166 hymns dealing with the Sacrament of the Lord's Supper, the American *Methodist Hymnal* contains none of them. The author of this article is assistant professor of Practical Theology at Drew Theological Seminary. Here are nine selected communion hymns, representing Wesley at his best, with suggested tunes (from *The Methodist Hymnal*).

THERE is little to be ashamed of in Methodism's past. We are indeed "surrounded by a great cloud of witnesses." But American Methodism has seldom captured the thrill of tradition, and regards it as a weight rather than a wing.

Take the American *Methodist Hymnal,* of which we have every right to be proud. In the good (though limited) section on "The Lord's Supper," Hymns 408-415, there are no hymns by Charles Wesley. Our British cousins fare better. They have six Wesley hymns on the Sacrament. Were our American compilers of the *Hymnal* unaware of the book published jointly by John and Charles Wesley in 1745 entitled *Hymns on the Lord's Supper?* (Included in *The Eucharistic Manuals* of John and Charles Wesley, W. E. Dutton, ed., London, 1871.) In this book there are 166 hymns dealing with the Sacrament of Holy Communion. It is a rich treasure house, not only valuable as poetry, but in giving insights into the Wesleyan belief relative to the Sacrament.

In the volume *The Evangelical Doctrines of Charles Wesley's Hymns,* J. Ernest Rattenbury says:

"No Methodist hymn book was more emphatically endorsed by John Wesley than this one on *Hymns on the Lord's Supper.* His name, along with Charles', was printed in the title page of every edition. No book more characteristic of the beliefs of the Wesleys was ever published by them. Not only is it valuable for its Eucharistic teaching, but from the theological point of view, perhaps even more so because the Wesleys' doctrine of the Atonement can be constructed more readily from its pages than from any other of their works."

Methodist churches throughout America, eager to restore the meaning the Lord's Supper may have for inner spiritual life and outreaching Christian service, can use these hymns as powerful means of grace. Obviously, in an article like this, we cannot deal with all of them, so we have chosen what we believe to be representative hymns, in some cases suggesting tunes. Print the hymns on your bulletins on Communion Sunday. There is no copyright on the old book printed in 1745, so these hymns might even be added as a supplement to your hymnals. Choirs will find them proper anthems for Communion Sunday.

The 166 hymns are divided thus: "The Lord's Supper, as it is:

1. A Memorial of the Sufferings and Death of Christ (27 hymns)
2. A Sign and a Means of Grace (65 hymns)
3. A Pledge of Heaven (23 hymns)
4. The Holy Eucharist as It Implies a Sacrifice (12 hymns)
5. Concerning the Sacrifice of Our Persons (30 hymns)
6. After the Sacrament" (9 hymns)

Our aim will be to take definitive hymns from each of the six sections and let them speak of the Eucharistic teaching they contain. Not all of the hymns are superior, but most of them reveal Charles Wesley at his best. Incidentally, no hymn is signed, so John may be responsible for some of them; but careful students believe that the style is that of the incomparable poet of Methodism, Charles. The ideas expressed are John's.

As the Lord's Supper is a Memorial of the Sufferings and Death of Christ:

HYMN II (Stanzas 1 and 5)

In this expressive bread I see
The wheat by man cut down for me
And beat, and bruis'd, and ground:
The heavy plagues, and pains, and blows,
Which Jesus suffer'd from his foes,
Are in this emblem found. . . .

He suffers both from man and God,
He bears the universal load
Of guilt and misery;
He suffers to reverse our doom;
And lo! my Lord is here become
The Bread of Life to me.

(Unfortunately, ARIEL is the only tune in our *Hymnal* for this hymn's meter: 8.8.6.D, and ARIEL hardly fits these words; it has a superfluous repeat.)

HYMN IX

(This is such a magnificent piece of work, tremendously relevant in its psychology, that we present it in full. It is more poetic than hymnic, and should not be sung.)

Come hither all, whose groveling taste
Enslaves your souls, and lays them waste,
Save your expense, and mend your cheer:
Here God Himself's prepared and drest,
Himself vouchsafes to be your feast,
In whom alone all dainties are.

Come hither all, whom tempting wine
Bows to your father Belial's *shrine,*
Sin all your boast, and sense your God:
Weep now for what ye've drank amiss,
And lose your taste of sensual bliss
By drinking here your Saviour's Blood.

Come hither all, whom searching pain,
And conscience's loud cries arraign,
Producing all your sins to view:
Taste; and dismiss your guilty fear,
O taste, and see that God is here,
To heal your souls, and sin subdue.

Come hither all, whom careless joy
Doth with alluring force destroy,
While loose ye range beyond your bounds:
True love is here, that passes quite,
And all your transient mean delight
Drowns as a flood the lower grounds.

Come hither all, whose idol-love,
While fond the pleasing plain ye prove,
Raises your foolish raptures high.
True love is here, whose dying breath
Gave life to us; who tasted death,
And dying once, no more can die.

Lo, I have now invited all:
And instant still the guest shall call,
Still shall I all invite to Thee:
For, O my God, it seems but right
In mine, Thy meanest servant's sight;
That where all is, there all should be.

As the Lord's Supper is a Sign and a Means of Grace:

HYMN XXIX

(Based on the Emmaus story, Luke 24. Use DUNDEE (FRENCH), No. 408)

O Thou who this mysterious Bread
Didst in Emmaus break,
Return herewith our souls to feed,
And to Thy followers speak.

Unseal the volume of Thy grace,
Apply the gospel word,
Open our eyes to see Thy face,
Our hearts to know the Lord.

Of Thee we commune still, and mourn
Till Thou the veil remove:
Talk with us, and our hearts shall burn
With flames of fervent love.

Enkindle now the heavenly zeal,
And make Thy mercy known,
And give our pardon's souls to feel
That God and love are one.

HYMN XCII

(Note the intriguing—and unsingable—rhythm in the following hymn; a stress of 10 - 5 - 11)

Ah, tell us no more
The spirit and power
Of Jesus our God,
Is not to be found in this life-giving food!

Did Jesus ordain
His supper in vain,
And furnish a Feast,
For none but his earliest servants to taste?

Nay, but this is His will
(We know it and feel)
That we should partake
The Banquet for all He so freely did make. . . .

Bring near the glad day
When we all shall obey
Thy dying request,
And eat of Thy Supper, and lean on Thy breast.

Sacrament a Pledge of Heaven:

HYMN XCV

He hallow'd the Cup which now we receive,
The pledge of our hope with Jesus to live,
(Where sorrow and sadness shall never be found)
With glory and gladness eternally crown'd.

The fruit of the vine (the joy it implies)
Again we shall join to drink in the skies,
Exult in His favour, our triumph renew;
And I, saith the Saviour, will drink it with you.

The Holy Eucharist as It Implies a Sacrifice:

(This is the section where Wesley comes closest to the Roman Catholic theory of the Sacrament. "Sacrifice" is the key word. Tunes: ST. PETERSBURG, No. 339; FILLMORE, No. 229; Old 113th (LUCERNE), No. 513; SELENA, No. 137)

HYMN CXVI

Victim Divine, Thy grace we claim,
While thus Thy precious death we show:
Once offered up, a spotless Lamb,
In Thy great temple here below,
Thou didst for all mankind atone
And standest now before the throne.

Thou standest in the holy place
As now for guilty sinners slain:
The blood of sprinkling speaks, and prays,
All prevalent for helpless man;
Thy blood is still our ransom found,
And speaks salvation all around.

The smoke of Thy atonement here
Darkened the sun, and rent the veil,
Made the new way to heaven appear,
And showed the great Invisible.
Well pleased in Thee our God looked down
And called his rebels to a crown. . . .

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost ev'n now Thy banquet crown:
To every faithful soul appear,
And show Thy real presence here.

In the hymn above (CXVI), we note Wesley's use of the Old Testament idea of sacrifice as carried over to the New Testament ordinance of the Lord's Supper. The idea is seen in the following stanza of HYMN CXXVII:

Did thine ancient Israel *go*
With solemn praise and prayer
To thy hallow'd courts below
To meet and serve Thee there?
To Thy Body, Lord, we flee;
This the Consecrated Shrine;
Temple of the Deity,
The real House Divine.

Concerning the Sacrifice of Our Persons:

HYMN CXXXVII

[Tunes: EISENACH, No. 344 (excellent for choir anthem) HAMBURG, No. 334.]

Ye royal priests of Jesus, rise,
And join the Daily Sacrifice;
Join all believers in His Name
To offer up the spotless Lamb. . . .

Mean are our noblest offerings,
Poor, feeble, unsubstantial things;
But when to Him our souls we lift,
The Altar sanctifies the gift.

After the Sacrament:

Too often we make Holy Communion a doleful occasion. Not so for Wesley in this hymn:

HYMN CLVIII

When He the Table spreads,
How royal is the cheer!
With rapture we lift up our heads,
And own that God is here.

The Methodist ritual, following the Book of Common Prayer, ends the Lord's Supper with the "Gloria in Excelsis." This chant (Scottish) is number 588 in our *Hymnal*, and widely used among our churches. Yet there are many churches that hesitate to sing it because they are unused to chants and have no one to teach them how to do it. Why not substitute, by printing on the bulletin, a lovely paraphrase of the Gloria in Excelsis by Charles Wesley? It retains all of the meaning of the original liturgical poem, and has 13 hymn tunes (7.7.7.7. page 683, *Hymnal*) to choose from. We suggest: PLEYEL'S HYMN (326); ORIENTS PARTIBUS (405); SAVANNAH (J. Wesley's Foundry Collection, 295). All these catch the mood of the prayer paraphrased by C. Wesley as follows:

Glory be to God on high,
God, whose glory fills the sky
Peace on earth to men forgiven
Man the well-beloved of heaven.

Sovereign Father, Heavenly King,
Thee we now presume to sing,
Glad thine attributes confess
Glorious all, and numberless.

Hail by all thy works adored
Hail the everlasting Lord!
Thee with thankful hearts we prove
Lord of power, and God of love.

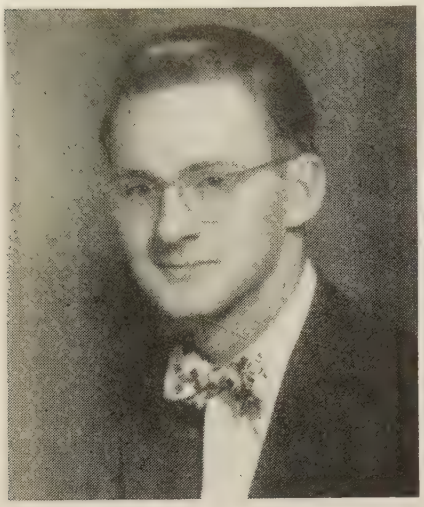
Christ our Lord and God we own
Christ the Father's only Son:
Lamb of God, for sinners slain
Saviour of offending man.

Bow thine ear, in mercy bow,
Hear, the world's atonement Thou:
Jesu, in thy name we pray,
Take, O take our sins away.

Powerful advocate with God
Justify us by thy blood!
Bow thine ear, in mercy bow,
Hear, the world's atonement, Thou!

Hear, for thou, O Christ, alone
With thy glorious Sire art one,
One in Holy Ghost with Thee,
One supreme, eternal Three!

These hymns prove that the Methodist theology of the Sacrament was vital because it kept close to the experience of men. Only a re-emphasis of the practical way in which the Lord's Supper can meet the needs of the modern disciple will restore this means of grace to its rightful place.



Why Not More Junior Choirs?

By STERLING H. MISCHE

Even in the face of such difficulties as reluctant youngsters and a dearth of voice teachers, most churches can train successful junior choirs, believes the instructor of vocal music in the junior high school of Muscatine, Iowa. He describes the development of the young people's choirs at First Methodist Church of Muscatine, where he is director of music.

IN THE interest of more and better junior and intermediate choirs in America, I am writing this article. Hereafter, the term junior choir will apply to both the junior and intermediate choirs.

One might ask, why should we have junior choirs? Here are what I believe to be some important reasons for their existence:

(1) They add greatly to the beautification of the church service. (2) They serve the important task of training boys and girls for future senior-choir membership. (3) The children have the gratifying experience of assisting in the worship service. (4) The church membership potential is increased. (5) As a result of their experiences in these junior choirs, more of the children will go out for high-school music groups. (6) The music standards of the community will be raised, and more interest shown in community music activities. (7) The socializing effect of doing things together teaches the boys and girls co-operation.

When there are so many factors in their favor, why is there such a dearth of junior choirs in America?

I think that one cause might be that old "bugaboo" that children ought not to sing. How many times have we heard, "Won't it hurt their voices?" With intelligent usage I say that it can do only good, and this is from personal experience. It is natural for children to sing, and we should combine this natural urge with intelligent training.

Another cause, and this is the most important one, is that in the smaller community there is not always a person in the church—perhaps not in the whole town—who has the proper training to deal with the child voice effectively and in an intelligent manner. To solve this problem, let the teacher of vocal music in the school system form a class to instruct choir directors from the various churches in the art of training the child voice. Children could be invited to the classes to demonstrate, and several good books on the subject of child-voice training ought to be obtained and studied in class. (At the end of this article will be found a list of such books.)

Another cause is that the interest of parents and children has not been built up; they have not been awakened to the benefits that will be derived from such a program.

It may take quite a bit of persuasion on the part of the director to get some of the older children to sing in the same choir with the younger boys and girls, or it may be that some of the boys look at singing as an activity for the "sissy." Teacher- or director-magnetism and enthusiasm can overcome this.

Now let us imagine that we have solved the problems attendant to beginning, and that we are ready to organize and start rehearsals. Here is the story of our beginning and growth at First Church, up to the present time.

We began in November of 1947, having the junior choir meet immediately after school and the intermediate choir at 6:30 P.M. The junior group included boys and girls who were in the fourth to sixth grades in school, while the seventh- and eighth-grade children made up the personnel of the intermediate choir. There was very little music on hand; so much time was spent in music stores and looking over selections obtained on approval from several publishers. I prefer to get collections rather than octavo numbers for these choirs because of the saving involved. While there may be a few "clinkers" in each collection, most of the numbers can be used, which brings the cost per selection down a lot. From the very first, the Woman's Society of the church was busy taking measurements for robes, securing material, and then sewing and fitting—quite an undertaking, but well done. The women not only made the robes, but they also paid for the material. It should be pointed out here that we had fifty-eight youngsters in both groups at that time. The robes are made of maroon-colored rayon faille, and the stoles are white.

We thought that it would be a good idea to wait for a special service for the first wearing of the new robes, and so we waited until the Thursday of Holy Week for this important occasion. The children were enthusiastic about it. On Thursday night during a candlelight communion service, we made our appearance in the new robes. Just a few days later, on Easter morning, the children sang before a congregation of 1,200. The story of Easter combined with the singing of our robed junior, intermediate, and senior choirs made a lasting impression on all who were there. We then began to work out a

plan for a richer, more comprehensive program, and the result is the following program put into operation last fall.

The juniors come to the church immediately after school as before, for a recreation, craft, and Bible-study program under the direction of the youth director and minister from 4 until 4:45 P.M. Films are also shown. In the crafts part of the program the boys and girls do leaf painting and make rose windows. At 4:45 the choir rehearsal begins and lasts until 5:30, when the youngsters are dismissed to go home.

The intermediate program begins at 5:45 with a supper in the church dining room. The supper is prepared by several interested women, and a charge of twenty-five cents per meal is made. So far they have been able to break even, and as long as they do, no price increase will be made.

At each of the tables is a moderator. In our case the moderators are the minister, his wife, the youth director, and myself. The moderator helps to keep the conversation going at his table and to maintain a pleasant atmosphere, besides keeping the spirits of our young friends within proper bounds. There is a lot of good-natured kidding and storytelling carried on, and the boys and girls are encouraged to talk about their hobbies and their trips. Starting at this time enables those boys who are going out for the various athletic teams to come down after their practice, have a good hot meal, and enjoy an evening of music and fellowship. At 6:30 we go to the rehearsal room and work on our numbers for approximately one hour, after which they have their recreation and Bible-study program, and I have a few minutes rest before holding the senior-choir rehearsal. (The confirmation class could be instructed at this time, or the weekly youth meeting held.)

One week before rehearsals began, we sent form letters to the parents of all boys and girls in the fourth through eighth grades in school who were members of the church. In these letters we described the program to be followed and urged the parents' co-operation in encouraging regular attendance at rehearsals as well as Sunday morning worship service. Attendance at the rehearsal and worship is checked, and a choir recognition pin is awarded to all those who do not miss more than five times from the time we begin in the fall until the summer vacation starts. The pin has a gold cross in a field of blue with the word "choir" underneath, and costs us sixty cents. It gives the boys and girls something tangible to work for and receive, which is very important to them. But more important is the fact that by being present at all rehearsals and services they have grown musically, socially, and in Christian living.

Now a few words about the music we use: The juniors are kept on unison songs for the first ten to twelve weeks and then, after being classified as to first and second sopranos, they begin two-part work. Care must be exercised not to use numbers in which the second soprano part goes below middle C or the adjacent B natural. Remember, the voices belong to fourth, fifth, and sixth graders.

For the intermediate choir we use S. A. arrangements where the alto

The junior and intermediate choirs of First Methodist Church, Muscatine, Iowa, shown in their choir robes made by members of the Woman's Society. Sterling H. Mische, director; Mrs. Dorothy Scott, organist.

part does not go below A natural. We also use some S. A. B. numbers, with the intermediates singing the soprano and alto parts, and adding a few men from the senior choir to sing the baritone part. Be careful here not to use too many men, or they will obscure the other parts. We use one man for every six children. This combination is unusual to most congregations and is also very effective. Let me here list a few collections that we have found successful:

(1) *Schirmer's Two-Part Choruses for Junior Choir,* published by G. Schirmer, Inc., New York. 75¢.

(2) *The Treble Choir,* arranged and edited by Florence Martin, Mildred Thiel, & Margaret White, published by Hall & McCreary, Chicago. One to eleven copies, 40¢ each, postpaid; twelve to forty-nine copies, 36¢ each, postpaid.

(3) *The Junior-Intermediate Anthem Book,* edited by Rev. Carl C. Harper, published by Oliver Ditson Co., $1.

(4) I would also recommend the catalogues of the H. W. Gray Co., Harold Flammer, G. Schirmer, Oliver Ditson, and the Music Journal's Guide to New Music.[1]

Fortunately, the boys and girls in my intermediate choir are also in the music classes and glee clubs at school. With the training they receive in school in sight singing, music fundamentals, and other aspects of singing carrying over into our choir work, we are able to attain good results.

There is the same carry over in junior choir of training they receive in the grades. This can be done in every church in every community. Put the training the children receive in the schools to good use in the church music program. After all, what good is a school music program if it does not enrich the community?

Here is a list of the books I mentioned at the beginning of this article. All may be secured from the G. Schirmer, Inc., New York:

How to Train Children's Voices, by T. Maskell Hardy, $1.40

The Child-Voice In Singing, by F. E. Howard, $1.50

The Mechanism of the Human Voice, by Emil Behnke, $1.50

Voice, Song, and Speech, by Browne & Behnke, $3.50

The Hygiene of the Vocal Organs, by Sir Morell Mackenzie, $2

Plain Words on Singing, by William Shakespeare, $2

There are, of course, many other good books on the subject. The ones listed here are those with which I am familiar.

I would appreciate correspondence with other choir directors on any portion of this article.

[1] Index may be purchased for $1.00 from *Music Journal,* 1270 Avenue of the Americas, New York 20, N. Y.

Youth Work in Sweden

By BENGT RENBLAD

The director of youth work for the Methodist Church of Sweden draws a comparison between the results accomplished with young people by the church in each country, and gives a frank appraisal of the shortcomings and virtues of both the Swedish and American organizations. His headquarters is in Norrviken, Sweden.

THE organized youth movement in Sweden is very important. About 1,150,000 young people are registered as members. Since the population in our country is only about seven million, this must be considered as a very great number.

We must notice several kinds of youth work. We have political, ideal, and Christian youth organizations; and all of them are in lively operation. The latest information which we have access to gives us the following statistics:

Political organizations for youth, 245,500 members.

Church and freechurch organizations for youth, 224,150.

Scout and sport organizations for youth, 582,100.

Temperance movement organizations for youth, 32,300.

Other organizations for youth, 60,900.

Even though it would be of interest to study the youth work within the political and the ideal organizations, in this article we are interested only in the Christian youth movement. How are the Christian youth going on?

First of all, we do not have church school as you have it in America. We see it as a lack [a shortcoming] that the Sunday school in Sweden is only for children. In Sweden the children very soon are too old to continue as pupils in the Sunday school. "There are no older people," they say. But in the U.S.A. the church school is a well-adapted organization for young and old alike.

On the other hand, we have many other types of youth organizations within the Methodist Church in Sweden. We divide our youth work into three departments; junior, scouting, and senior. The first two are for younger persons (9 to 17 years old), and both of these groups are uniformed. The senior group is for older persons (17-40 years old).

No doubt the scouting is an important part of the Christian work among young people. In Sweden we have organized scout groups within the church. I have noticed that The Methodist Church in the U.S.A. does not have scouting as a part of the church work.[1]

For the young people we have activities clubs. We call these clubs "junior leagues." These organizations are very well arranged. In spite of that, we feel that we must increase our efforts to stimulate the young people for all good work.

We have noticed that The Method-

[1] Scouting in America is not a part of the regular church program like, e.g., the M.Y.F. —Ed.

ist Church in the U.S.A. has wonderful organization in its youth work. The age limit (to 23 years) is, indeed, *one* step in the right direction. But personally I believe that we must divide the senior work [in Sweden] into two departments, the first division for persons 17 to 23 years old, and the second for persons up to 40 years old. In the U.S.A. the classes and departments in the church school are well organized to take care of the seniors and the young people. But I should think that The Methodist Church in America would need one more organization to interest the adult from 23 to 40 years old.

Our biggest problem in Sweden is the lack of leaders. How to get more Sunday-school teachers and more workers among the young people? "We do not have time," they say. Of course, they *do* need more interest. We need more leaders in all our organizations. Because such church work is voluntary, it is very difficult to get them; and therefore the pastors in many cases must take over responsibility for such group work. This, to say the least, indicates our poverty of leadership; even though we know that our ministers are clever enough to guide all the members within the church.

The first question is this: What are we doing to supply the need?

A very interesting answer to the question is that the Swedish Government has told us that they are interested in the financial support of our training of young people as leaders. In some cases they already have given money for each purpose, especially for courses of study.

Our organizations have begun their own training courses. We have summer and winter courses, correspondence courses, traveling secretaries, periodicals, books, and aids of many kinds—and all these things have their very great importance. The leaders of the youth today need much help in guiding boys and girls, men and women, in this dangerous and troublesome time. We in Sweden look for more good ideas and fresh suggestions. Perhaps they will come from the U.S.A., especially from the big and skilfully prepared youth work within The Methodist Church.

The programs are arranged in such a way that they are adapted for use in the different age groups. In the departments for the youngest, games and contests are used to interest the members. At the same time the leaders try to guide to spiritual results. When I visited America last summer,[2] I did observe a very interesting thing: 90 per cent of the Methodist young people I saw between 12 and 14 years of age already were members of the church. In this we are behind America. I should say that in Sweden we only have about 10 per cent of this age group who are church members. Here we have a big field to work. If we are to do our best, we must have good results in recruiting for church membership.

The character of the youth meetings is not the same in Sweden as in the U.S.A. In America most meetings are concentrated on Sunday afternoon and evening. In Sweden we have a lot of clubs and leagues in operation even during week nights. These young people's leagues are divided into departments for young and old.

The program for the older league members includes Bible and mission studies, excursions, social evenings, relief work, and evangelical [evangelistic] missions. Especially among the seniors we have many good workers who are very much interested in the evangelical work in the congregation. In many cases they are so much interested that they have no time for their own meetings. The seniors are the best army of conquest for Jesus Christ and his congregation.

Even in another respect we have America as our example—I am thinking about the co-operation between different organizations. We believe that we need the help of each other for common action. All of us have responsibility in the same big work, to save our own country, to save the whole world. Our many kinds of activities need to be co-ordinated. In many respects we are failing; but we are on our guard, and we try to go further and to change for the better. With increasing understanding and good will in the congregations, we are confident of success.

It is very interesting to notice the good co-operation between the Swedish Methodist Church and other Christian churches and their youth movements. Through several committees they try to solve problems and to help each other find the best ways to guide young people. Together, they contact the Swedish Government and arrange mass meetings and conferences for the same purpose: to offer effective Christian guidance to the young people of Sweden.

The State Church (You do not have such a church in the U.S.A.) does not directly create any difficulties, but on the other hand, it does not make it easier for the free churches. But we must say that we have good co-operation even between the State Church and the many free churches, including the Methodist Church. (The State Church is the official church of Sweden, recognized by the Swedish Government as the Swedish Church. All persons born in Sweden, and those whose parents are members, belong to this State Church. Only a few Swedes have left the State Church. Most of the members in the free churches belong at the same time to the State Church.)

It is also important to notice that the sport movement and the Christian youth movement these days try to work closely together. For a long time, the temperance movement and the Christian churches have been working together for the purpose of bringing spiritual and moral help to the youth of Sweden.

The Christian youth movement in Sweden is not the biggest, but we feel that in spite of that it is reckoned as a force for good. The times call us to help each other to build a better world. We must train ourselves to do our very best. Many times we get reports about moral and spiritual decadence. We listen to them and take all as warning calls. And then we give our answers: a more and more intensive work that is meaningful and faithful.

[2] Rev. Renblad was an observer at the 1948 General Conference; he traveled some while in America.—Ed.

Slants on the Secular

[*Continued from page 7*]

blocks on State Street composed almost entirely of taverns and joints . . . impression of early Dodge City."

The truth is that Calumet City, about 20 miles south of Chicago and up against the Indiana line, is just about the most wide-open town in the United States. Reno and Las Vegas are quiet compared to Cal City, and Butte is as peaceful and law-abiding as Ocean Grove. Forty years ago when it was known as West Hammond, it was the home of a prosperous white-slave ring, and twenty years back it was the headquarters of a notorious rum-running outfit. Today this lovely suburb, nestling cozily among the steel mills of the Lake Calumet region, has 308 night clubs and bars. Its ratio of one bar for every 54 inhabitants is the highest in the country.

Calumet City, a thriving community with a set of municipal officials headed by a mayor, is today a key spot on the reviving Capone "syndicate." Recently, when Cook County Sheriff Walsh raided 15 gambling houses, taverns, and honkytonks on Calumet City's "Barbary Coast," the move was cynically ascribed by Chicago newspapers to his desire to prevent a real raid by State's Attorney Boyle. At any rate, the day after the Walsh "raid," Calumet City was as wide-open as ever.

According to the *Chicago Herald-American:* ". . . the Micellis run Calumet City for the Guzik-Ricca-Capone mob. They own three of the biggest spots there and furnish protection to others. Their immediate boss is Jim Emery, 'boss' of Chicago Heights for the syndicate. Emery works under the direction of the Fischetti brothers—Joseph, Charles, and Rocco—of 3100 Sheridan Road. The Fischettis, of course, are at the top of the heap of the Guzik-Ricca-Capone mob."

It seems doubtful that prohibition can be blamed for hoodlum control of Calumet City. Christian citizenship would also seem to be at a low ebb.

The Founding of Father's Day

By JOHN B. MacDONALD

Fifty-one years ago a woman in Spokane, Washington, asked, "Why not a Father's Day?" The pastor of the Knox Presbyterian Church in Spokane tells how that woman helped to start the celebration of a day to honor fathers everywhere.

FIFTY-ONE years ago on a farm in the state of Washington, a father sat with bowed head mourning the loss of his wife. That father, taking his strength and courage from God, kept paternal vigilance over his motherless children. One of them, never forgetting his love and devotion, crystallized her appreciation in a desire to honor the memory of her father in a tangible way.

This poignant experience in the life of Mrs. John Bruce Dodd of Spokane, Washington, was the inspiration for Father's Day. In 1909 Mrs. Dodd spoke to her pastor, Conrad Bluhm of Centenary Presbyterian Church (now the Knox Church of Spokane), about her idea. Rev. Bluhm was enthusiastic in his praise of the plan, and he helped her to prepare a petition to the ministerial association. It read as follows:

"The beautiful custom of Mother's Day suggests the question, why not a Father's Day? This question is further emphasized by the celebration of Children's Day.

"A Father's Day would call attention to such constructive teaching from the pulpit as would naturally point out: the father's place in the home, the training of children, the safeguarding of the marriage tie, and the protection of womanhood and childhood.

"The meaning of this, whether in the light of religion or of patriotism, is so apparent as to need no argument in behalf of such a day.

"Your petitioners therefore urge you to set apart the third Sunday of June to be known as Father's Day, and suggest the rose as a suitable commemorative flower."

This petition was unanimously adopted by the ministerial association and the Y.M.C.A. The council of the city ordered the proclamation:

"Resolved by the commissioners of the city of Spokane, in the state of Washington, assembled, that the mayor of Spokane is hereby authorized and directed to issue a proclamation calling upon the city officials to display the flag of the United States on all civic buildings, and that the people of the city be urged to display the flag at their homes or other suitable places; also that the rose, the flower designated in the original Father's Day petition, be worn in honor of fatherhood; and that such acts of affection and reverence as may be impelled by the devotion of the individual be participated in as an expression of gratitude and loyalty to father and as an emphasis upon the sacred significance of Father's Day."

Conrad Bluhm has the distinction of preaching the first Father's Day sermon, using as his theme, "The Knighthood That Never Retreats." In that sermon he called attention to the fact that "the object of Father's Day is to establish normal reciprocity between God and man. Such norm will regard the sacredness of marriage, the enduring gallantry to wifehood, the family altar, the family table, the family pew; and will establish chum-life 'twixt father and son, and the Golden Rule between man and man."

So popular did the day become that a demand was made for a fitting monument in or near the city of Spokane, the city of nativity of Father's Day. On Father's Day, 1930, the Federated Woman's Clubs and the International Father's Day Association, together with civic and state groups and their officials, dedicated Mount Spokane to fatherhood. Those wanting a fitting symbol chose the tree to honor the memory of father. Now, on Arbor Day trees are planted, and on the following Father's Day they are dedicated to fathers everywhere.

On June 18, 1937, Representative Charles H. Leavy of the state of Washington presented the matter before Congress asking that a joint resolution be passed naming the third Sunday of June as Father's Day.

Many notable people have delighted in having a share in honoring the memory of father. Father's Day has become a great holiday, motivated by a natural impulse of the human heart. The day has grown from that first meeting in Spokane to countrywide ceremonies, from individual spiritual services to national broadcasts of united churches.

Every pastor can well make Father's Day one of lasting blessing to his people by preaching from one or more of the many texts from the Bible in reference to father. The great Book is a true story of the Fatherhood of God—God the Father searching for those who are lost.

The Pastor and Letter Writing

By EDMOND H. BABBITT

Many pastors pass by an excellent vehicle of expression and contact by neglecting their letter writing. The carrying on of a correct and prompt correspondence is a vital part of the average ministry, in the opinion of Edmond H. Babbitt, educational secretary of the Methodist Board of Hospitals and Homes.

THERE is a type of evangelism which the minister can carry on by mail. In the course of a week's work there come numerous opportunities to express himself and the gospel in the written word. A youth is away at college for the first year and, consequently, mail is important to him. A letter comes from his home-town pastor saying that he has faith in the student and his future. The letter spurs him on to greater achievement.

A woman lying in a hospital bed in a nearby town receives a letter from her pastor and it breathes concern and comfort, and speaks of God's constant care. A bereaved woman whose husband recently died and who is visiting relatives in a distant city is made aware of the interest of her pastor and of her heavenly Father by a letter of comfort. A traveling salesman finds a letter from his pastor waiting for him on his return home. It tells of the church's interest in him, and perhaps invites him to act on a committee. A brief note to a busy business executive informs him that the pastor appreciates his financial support of the church. These are only a few of the possibilities.

There are untold opportunities for a minister to express by letter his gratitude and that of the church for services rendered. Just a few lines penned by the minister to the choir leader expressing appreciation for last Sunday's anthem is worth more than money. A helpful word of appreciation to the president of the Woman's Society might give her needed encouragement in a discouraging time. A word of pastoral thanks goes far with any church school teacher. In fact, a brief note of thanks from the pastor to anyone who has been faithful to the church or has done some good service aids the cause of Christ. Doubtless many ministers do not say "thank you" often enough to loyal laymen.

A typical business letter ought to have three parts: (1) The introduction, in which the writer identifies himself and, if possible, gives any connecting link with the reader. (2) Statement of the reason for writing. This is the main part of the letter. (3) The last paragraph urges the reader to action in accord with the main message. Here the writer tries to get certain things accomplished.

Effective letter writing to friends is informal and gives the news. An informal style of writing is more readily enjoyed. "But," you may ask, "what shall I say? I sit down to write and I don't know what to write." The answer comes in writing what you would tell your friend or relative if he were in the room and you could talk with him. In other words, write what would interest your reader.

In bygone days it was not considered proper to use a typewriter for personal letters. However, typewriters now have become so common that they are used for all kinds of personal correspondence. Plain white paper is always in good taste, especially for more formal writing. Business stationery is not proper for personal notes and letters. Personal sationery or note paper should be used.

In regard to the mechanics of letter writing, a minister should never sign his name "Rev. John Doe." It is proper to sign a letter, "Victor James, D.D." If the minister desires to indicate that he is a clergyman, he may type his signature: "(Rev.) David Short" or "Reverend David Short" and above it sign his name. It is not good form to use such a title as "Reverend" or "Doctor" in a signature.

A letter to a clergyman should be addressed, "Reverend Harold Smith," or "The Reverend Harold Smith." If he has a degree it could be "Reverend Harold Smith, D.D." A letter to a minister's wife should always be in her husband's name but without any title. "Mrs. Rev. Walter Brown" is incorrect, but "Mrs. Walter Brown" is correct.

In a formal letter the address of the sender and the date should be in the upper right-hand part of the page. In an informal or semiformal letter it can be in the lower left-hand part of the page.

We have known pastors who were exceedingly poor correspondents; in fact, they were outright negligent. Only recently we had to write a second time to get a reply from a conference director of religious education who has a secretary. A minister cannot be so busy that he has to neglect his correspondence. Young ministers should train themselves to be prompt with their letter writing—they will have much of it to do in the course of their ministry. The average minister can care for his correspondence in a brief time if he does it regularly and with dispatch.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Well Lighted Entrances

WE WERE driving along a street in downtown Louisville, Kentucky. The theatre section attracted passers-by with thousands of bright lights. Several blocks farther south we came to a church where we were to attend a service. A lone bulb dimly lighted the entrance, casting shadows over the steps and doorway.

The theatre entrances were appealing, the church's gruesome and foreboding.

Our church officials should learn that bright lights are attractive and inviting. Many churches could profitably replace low wattage bulbs with larger ones. The factor of safety alone demands no less. Attractive church entrances properly prepare the people for the service to follow.—***Elmer L. Harvey.***

(*Pastor, Wall Street Methodist Church, Jeffersonville, Ind.*)

Keep Those Quotes

IS THE quotation that you need for next Sunday's sermon lost? You cannot recall where you read it; or worse, you cannot recall just how the quotation read? If this is your plight you are not alone.

There are methods whereby a minister can find the desired quotation or poem. I found, early in my ministry, the need of a simple catalogue to aid me in finding those illusive passages. I taught myself to sit down not only with a book, but also with a supply of three-by five-inch cards and a pencil. If the quotation proved to be short enough, I noted it in its entirety on the card. If, however, the passage was long, I underlined or bracketed it in the book, noting the page number and title of the book on the card, and jotting down just enough of the contents so as later to be able to recognize the gist of the message. In a short time I bought a small filing cabinet and alphabetized selector-cards, and filed my cards according to the titles of the books from which the quotations were taken.

This procedure aids a minister in locating hidden gems that may help his sermon to sparkle on Sunday morning.—***Paul K. McAfee.***

(*Pastor, Michigantown Methodist Church, Michigantown, Ind.*)

Helps for Rural Pastors

A RICH source of possible new church and Sunday school members in our community is the registration records of the superintendent of schools. Most schools, including ours, have a line for "church preference" on the registration cards.

I discovered at least two things this year: First, the largest group is still those who say "no preference," or merely "Protestant." This represents to us a tremendous evangelistic challenge. Second, more children indicated our denomination than any other. Since our church has been at a pretty low ebb for a few years, especially in the young people's department, this information gives our church officials valuable leads in working for increased membership.

Another public official who can be of real help to the rural pastor is the county extension agent. By being on the mailing list of the agent in our area, I am informed in advance of affairs and meetings in the county which no rural pastor should miss because of the opportunities such gatherings offer for meeting the people of the community. I also receive leaflets and pamphlets which keep me informed on the work activities and economic facts of my region.—***Roger Robison.***

(*Pastor, Methodist Church, Corvallis, Mont.*)

Annual Building Repairs

THE pastor of a large church was talking with a group of ministers in the district about the run-down condition of the church plant. He mentioned that already it had been necessary that year to spend nine thousand dollars on repairs, with much work remaining to be done. The leaky roof had ruined a job of re-decorating in the sanctuary; the steeple had to be rebuilt or torn down; the guttering was almost gone; and everywhere the church needed painting. The total cost of repairs would be more than sixteen thousand.

Contrast this instance with that of another church in the same community which adopted, a few years ago, the policy of making some major repairs on the church each year, and listing the cost in the budget. One year it is painting on the outside, another year the re-decoration of class rooms. Recently, they installed tower chimes and hearing aids, and this year the project is the purchase of a new organ, with the re-modeling of the pulpit-centered chancel to follow. The people hold the budget steady for repairs at the increased figure rather than being compelled every five years to raise a tremendous sum to complete several major repair jobs.—***Elmer L. Harvey.***

Activities Record Helpful

IT IS a fairly widespread fact that the membership records in most Methodist churches are far from perfect. The following method of keeping them should help to improve this situation.

On the back of each sheet keep a record of each person's activities for each year. For instance: *John Jones,* 1948, trustee, Membership and Evangelism committees, teacher in church school. *Mary Smith,* 1948, Communion steward; 1949, Communion steward, church decoration committee. *Harry Brown,* 1948, inactive.

The word "inactive" would not necessarily mean that the person was officially on the inactive list, but that he or she was not attending or serving in some manner. I believe that a list such as this would be invaluable to an incoming pastor, and also to the Nominations Committee members when they meet each year. We overwork some persons and underwork others. This would help to show who is carrying the burden.—***Leroy C. Hodapp.***

(*Pastor of Orleans Methodist Church, Orleans, Ind.*)

the minister's life

A Way to Get Away

By WILLIAM G. LAW

If you are looking for the kind of vacation that is a genuine pleasure rather than a push, that leads to communion with nature rather than to bankruptcy, hark to the words of Pastor Law, of the Edgewater Methodist Church of Minneapolis, who offers the following blueprint for fun and family fellowship.

THERE comes a time each year when a pastor simply has to chuck everything and take to the tall timber, if he is to keep vigor and verve in his work. Along about the middle of April, I begin to have a yen for far places. Road maps, distant train whistles, planes passing on the horizon, bother me strangely. I begin to fret about the state of the tires on the family chariot. Even in the midst of so important a matter as the committee meeting on "The Need for a New Rug up the Center Aisle," my mind wanders to far corners of the earth. Vacation time is beckoning.

So, from April on, I make a hobby of my dreaming. Come July, I can go to any part of the continent I wish, and I might as well dream up the most interesting part.

Did I hear someone say travel is expensive, and ask how an ordinary parsonage family can go anywhere it pleases? Brother, did you ever travel with a tent?

Oh, yes, you can! You can camp with perfect comfort, convenience, safety, and wonderful economy. One has more freedom than if he is under the necessity of scouting up a hotel or cabin each evening. One can go, as I have gone, to French Canada, New England, the Middle West, the South, and West. Wives enjoy it, believe it or not. Take along the money budgeted at home for groceries, some gas money; and the continent is yours!

But let's be practical. The first step is to get acquainted with the national and state parks. Their camping facilities are often superb, with splendid sanitary arrangements, individual camp sites with running water, evening lectures and campfires and nature walks. I have camped, free, within a block of a hotel in which other travelers were paying sixteen dollars a day. We went on the same nature hikes, looked at the same geysers. But better than that, I have camped *far* from such hotels. Certain of the national parks are crowded, while others are not so well known. Seek out the ones off the beaten track. (Everyone knows of Yellowstone, but the Grand Teton Park, sixty miles away, has the most magnificent mountain scenery on our continent, and is not crowded.) I lived for ten years in my own state before I knew of our state parks. Now I know that all states have them.

Next, borrow or buy a tent (a simple, light tent), enough folding army cots to go around, some army surplus sleeping bags, a simple gasoline stove, a couple of cooking pans and a change of clothing. Fight the temptation to take a lot of fancy gadgets. (You're going to live, not labor.) Fresh food is available everywhere, as are laundry facilities.

On a camping trip, we belong to the double-boiler school of cookery. The handy utensil that cooks the morning oatmeal can be used in this wise; put in the top section the contents of a can of tinned beef, in its gravy; in the bottom section put some potatoes to boil. Then add a can of some vegetable to the meat. While the cooking smells assail you, put up the cots, open the bed rolls, and put the tent over them. Then sit down on the cot in the tent doorway and eat. (After a day in the open, "eat" is the word.)

The experienced traveler learns to feast on the special delicacy of the country through which he is passing. Have you tried fresh salmon in New Brunswick lately? Or lobster or fried clams in Maine? Or cutthroat trout in Idaho? Or cherries in Colorado?

There are hazards on such an expedition. There are the ordinary varieties of tourists (a kind of termite in a hard, shiny, metallic shell, with eyes fit only for seeing pavement and reading maps, and minds without curiosity or understanding). There is the temptation to drive too far. And there is that awful moment, when for the first time your caravan is caught between parks, and you wonder where you will stay the night.

But the blessings outweigh the hazards. There is the dreaming, which begins in April. It should be a family experience. Write the states for their maps and folders. Get books from the library, with pictures. Let the mind rove. Don't plan a hard and fast schedule. Just find out about the interesting places, and their approximate distances. Read a bit of history, so as to be able to tell stories to the children as you drive. Learn something of the people you will be among.

Traveling to people is more fun than traveling to places. I spent a long summer evening on the back porch of a farm home in Quebec once, talking to a French Catholic farmer. His world was new to me. Similarly, I have known a Scottish fisherman in Nova Scotia, an isolated cattleman in Wyoming, a United Church minister near Winnipeg, a gold miner in Deadwood, South Dakota. In the process one even gets to know his own family.

An expedition of this kind should be a family venture for everyone over six. The family plans together, works together, enjoys together. Father and mother go to bed with the children, get up with the sun. Stories around the campfire, hikes up a mountain, singing, flushing deer, spending hours by an ocean pool, watching the sun set amid the peaks, are mutual pleasures, as are seeing the seasons change as one goes north or climbs a mountain, listening to the changing tones of people's talk, watching ocean liners slip over the edge of the world on journeys to distant lands, and going from lush farm country to prairies to desert to snow-capped mountains.

These things the family does as a unit, and finally, when the car turns toward home, one feels himself truly a part of the family.

PREVIEW OF METHODISM

Teachers' Laboratory Schools

Laboratory schools for church school teachers will be held this summer in a number of cities, sponsored by the various conference boards of education in co-operation with the General Board of Education's Department of Leardership Training.

In these schools, experienced instructors guide work with two or more classes of boys and girls. In classes, student-teachers learn better teaching procedures.

The Department of Leadership Education recommends that persons who are to attend laboratory schools be chosen on the basis of such qualifications as: experience in teaching, mature judgment, wholesome and well-adjusted personality, open-mindedness, belief and practice of democratic methods, and willingness to devote time and effort to improving his own teaching in the local church school.

Laboratory schools scheduled for the months of July and August are listed below. For further information, write to the person whose name is given:

June 26-July 2, Des Moines, Iowa. Mrs. W. M. Hubbard, 403 W. State St., Clear Lake, Iowa (Inter-Church).
June 26-July 2, Dodgeville, Wis. Miss Fern E. Scribner, 15½ E. Elmo Street, Chippewa Falls, Wis. (Interdenominational).
July 4-8, Turner Falls, Okla. Mrs. Waldo Wettengel, Rush Springs, Okla.
July 9-16, Jumonville, Pa. Robert Penrose, 329 Cornell Ave., Pittsburgh 29, Pa.
July 10-15, Williamsport, Pa. Blanche A. Yeager, 418 Daughin Bldg., Harrisburg, Pa.
July 10-16, Berea, Ohio. Mrs. John S. Heckert, 4046 Hudson Dr., Youngstown, Ohio.
July 10-16, Albion, Mich. Harold E. Bremer, 76 West Adams Ave., Detroit 26, Mich., or Mrs. Myra B. McKean, 202 Pleasant St., Sturgis, Mich. (Detroit and Michigan Conferences).
July 10-16, West Palm Beach, Fla. Mary Calhoun, Box 78, Lakeland, Fla.
July 11-22, Faribault, Minn. Lee J. Gable, 203 N. Wabash Ave., Chicago 1, Ill.
July 16-23, Cornwall, Pa. Elizabeth Suiter, 1701 Arch Street, Philadelphia 3, Pa.
July 17-23, Lakeside, Ohio. Mrs. Russell S. Linton, 582 S. Court St., Medina, Ohio.
July 17-24, Delaware, Ohio. Mrs. Lester S. Norris, 226 Peoples Bldg., Delaware, Ohio.
July 18-29, Fayetteville, Ark. M. Earl Cunningham, 810 Broadway, Nashville 2, Tenn. (Laboratory section of South Central Jurisdictional Leadership School).
July 22-30, Naperville, Ill. Donald Landwer, Church Federation of Greater Chicago, Chicago, Ill.
July 24-29, Hutchinson, Kan. Mrs. George E. Rice, 230 N. Spruce, Wichita, Kan.
July 24-30, Windsor, Pa. Clyde A. Schaff, Dalton, Pa.
July 24-30, Lakeside, Ohio. Mrs. Lester S. Norris, 226 Peoples Bldg., Delaware, Ohio.
July 24-30, Cedar Rapids, Iowa. Mrs. W. M. Hubbard, 403 W. State St., Clear Lake, Iowa.
July 25-30, Jacksonville, Ill. L. B. Hazzard, 1206 N. Prairie, Bloomington, Ill.
July 25-Aug. 5, Camp Sierra, Cal. Lucy Bickel, 83 McAllister Street, San Francisco 2, Cal.
July 31-Aug. 5, Oshkosh, Wis. Mrs. W. G. Firchow, 1020 Glenn St., Janesville, Wis.
July 31-August 6, Pennington, N. J. Charles A. Sayre, 115 North 5th St., Camden, N. J.
July 31-Aug. 6, Sac City, Iowa (Small Church Division—Galbraith, Iowa). Mrs. W. M. Hubbard, 403 W. State St., Clear Lake, Iowa.
August 4-16, Lake Junaluska, N. C., M. Earl Cunningham, 810 Broadway, Nashville 2, Tenn. (Laboratory section of the Southeastern Jurisdictional School).
Aug. 7-13, Silver Lake, N. Y., A. Merritt Dietterich, 226 Crosby Avenue, Buffalo 17, N. Y.
Aug. 14-19, Huron, S. D., A. R. Eschliman, 314 N. Van Eps, Sioux Falls, S. D.
August 15-19, Canyon, Tex. Mrs. Uel D. Crosby, 1917 23rd St., Lubbock, Tex.
Aug. 22-25, Jackson, Tenn. Mrs. W. W. Templeton, Atoka, Tenn.
Aug. 22-26, Kerrville, Tex. R. F. Curl, 235 W. Woodlawn Ave., San Antonio 1, Tex.
Aug. 29-Sept. 2, Louisiana Conference. Mrs. Roy Scales, Box 4156, Shreveport, La.

WORLD SERVICE MATERIALS

"What to Do About World Service in the Church School"—this is the name of a new pamphlet containing eleven suggestions for use in dealing naturally and effectively with World Service in the church school.

This striking pamphlet, just recently off the press, will be sent free to pastors who request it. It is artistically appealing and contains some sermon illustrations.

You may order copies from (a) the executive secretary of your Conference Board of Education, or (b) the Division of the Local Church, 810 Broadway, Nashville 2, Tenn.

The Council of Secretaries of World Service Boards and Agencies also reports preparation of new materials for use in promoting World Service.

A series of charts and accompanying materials now being produced will be distributed in the early Fall, or at the discretion of district superintendents.

Samples of new Fourth Sunday mailing pieces have been sent to all pastors. Titles indicated for distribution as follows: June, "Board of Lay Activities"; July, "Commission on Ministerial Training"; August, "Board of Hospitals and Homes"; September, "Board of Evangelism." These are small leaflets that when folded one time, will fit into a number ten envelope.

Other materials prepared by the Council of Secretaries for early distribution include a series of posters, new symbol designs, graphs, showing the division of the World Service dollar.

CHURCH SCHOOL ADVANCE

A new booklet entitled *The Advance in the Church School* contains suggestions for local church schools. Each pastor and church school superintendent has received or will soon receive a free copy from his conference board of

CALENDAR OF EVENTS

Information for this column should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

June 11-18—North Central Regional Student Leadership Training Conference. Epworth Forest, Ind. (Lake Webster).
June 11-18—Northeastern Regional Student Leadership Training Conference, Camp Innabah, Pa. (Near Philadelphia).
June 13-23—Southeastern Caravan Training Center, Lake Junaluska, N. C.
June 13-23—Southeastern Caravan Training Center, McMurry College, Abilene, Tex.
June 20-27—Western and Northwestern Regional Student Leadership Training Conference, Camp Magruder, Ore.
June 20-30—Northeastern Caravan Training Center, Lycoming College, Williamsport, Pa.
June 20-July 22—Course for Campus Christian Leaders, Garrett Biblical Institute, Evanston, Ill.
June 27-July 7—Pacific Slope Caravan Training Center, San Francisco Seminary, San Anselmo, Calif.
July 12-Aug. 5—Seminar for Local Church Directors of Christian Education, Perkins School of Theology, Dallas, Tex. Leader, L. F. Sensabaugh.
July 21-Aug. 27—Course for Campus Christian Leaders, Emory University, Ga.
July 25—Seminar for Local Church Directors of Christian Education, Candler School of Theology, Emory University, Ga. Clarice Bowman, Leader.
July 26-28—Annual Institute on Higher Education, Scarritt College, Nashville, Tenn.
Aug. 7-18—Interdenominational workshop in religious drama, Northern Baptist Assembly, Green Lake, Wis. Send registrations to The Registrar, Northern Baptist Assembly, Green Lake, Wis.
Aug. 27-31—National Methodist Student Commission, Lycoming College, Williamsport, Pa.
Aug. 29-Sept. 4—National Conference of Methodist Youth, Lycoming College.

education, or from the Division of the Local Church (810 Broadway, Nashville 2, Tenn.). Additional copies may be obtained at 5 cents each, cash with order.

This is to be followed in the fall of 1949 by a *Workbook*, designed for use by pastors and church school superintendents throughout the quadrennium. This *Workbook* will give practical guidance to local leaders in carrying out the church school goals and emphases adopted by the General Conference.

Summer Evangelism

Four Youth Schools of Evangelism are scheduled this summer under the leadership of George E. Harper, secretary of the National Conference for Methodist Youth, and Howard W. Ellis of the Board of Evangelism. Dates and places are: June 12-26 Grand Island, Neb.; July 18-25, Waynesboro, Pa.; July 25-August 1, Des Plaines (17 miles from Chicago's Loop); September 6-12, Leesburg, Fla.

Young people must register in advance for these schools and pay their own travel expenses. For further information write to George E. Harper, 810 Broadway, Nashville 2, Tenn.

Meanwhile, the Board of Evangelism recommends the months of July and August as the best months for annual preaching missions and special revivals in rural churches.

The following suggestions are among those made by the Board of Evangelism for conducting such services: Work up prospects as in visitation evangelism; select and train workers carefully; properly advertise the revival; set minimum goals for the number of persons to be reached; arrange for a good choir; suggest daily New Testament readings by members of the church; workers should visit daily; expect results.

WOMAN'S CONFERENCES

The Advance program for Methodist women will gain impetus this summer through leadership training institutes and conferences announced by the Woman's Division of Christian Service. High light of the activities will be the National Seminar of Christian Social Relations to be held in Kansas City, Mo.

Goals set for Woman's Societies include enlisting every Methodist woman church member in a Woman's Society or Guild, and an increase in giving of 33 1/3 per cent within this year.

Audio-visual aids available for promotion in conferences or districts include a kodachrome lecture ($37.50) depicting phases of the work of the Woman's Division, and an Advance message by Mrs. F. G. Brooks, president of the division, on a twelve-inch recording. Orders should be addressed to Mrs. Eloise A. Woolever, Room 513, 150 Fifth Ave., New York 11, N. Y.

The summer schedule of conferences is listed below for general information. Some are for delegates only:

June 21-28, *Northeastern Jurisdictional School for Missions* (Woman's Society of Christian Service), Syracuse, N. Y.
July 12-20, *South Central Jurisdictional School for Missions* (Woman's Society of Christian Service), Mt. Sequoyah, Fayetteville, Ark.
July 22-Aug. 5, *Southeastern Jurisdictional School for Missions* (Woman's Society of Christian Service), Lake Junaluska, N. C.
July 22-Aug. 3, *National Seminar.* Theme: "The Local Church Woman Building a World Christian Community." Will include consideration of the relation of the church woman to her local church and community, her influence on the nation, and her world outreach. The ecumenical church and the United Nations will be interpreted in the light of the local woman's responsibility. Place: National College for Christian Workers, Kansas City, Mo. Attendance: Limited to about one hundred chosen leaders. Room and board $34.

For further information write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Ave., New York 11, N. Y.

CLOSELY GRADED COURSES

No mere revision of the old series but completely new from every standpoint are the latest Closely Graded Courses for primaries and intermediates to be ready for use in local churches this fall. Sample copies of these materials, which have been three years in preparation, will be ready for examination sometime this summer. Many of the courses were classroom tested last year and revised.

In the primary courses, Course I is entitled "Working Together in Home and Church"; Course II, "Growing in God's Work"; Course III, "Learning to Work and Worship." There will be a teacher's textbook, a pupil's book, a parents' section in the back of each book, and picture sets for use in class sessions and for worship.

The intermediate courses will be "Your Bible," "The Story of the Bible," and "Adventures in Religious Discovery." Each pupil will have a reading book and a guidebook carrying suggestions for group activities. There will be a leader's guide and a set of worship pictures for each quarter.

NEW TIDINGS BOOKS

The following new books are produced and recommended by the Board of Evangelism:

A Preaching Mission, by the new Methodist bishops. A book of representative sermons by twelve bishops, it runs the whole range of the Christian Gospel. Here are messages that challenge men with a call for rebuilding personal devotional and church life, and for seeking redemption of both the individual and society. Price 35 cents; ten copies for $3.

The Pastor and the Pre-Marriage Conference, by Hazen G. Werner. A book on counseling by Bishop Werner, this small volume is designed to help pastors as they counsel persons about to be married and those in need of marital adjustments. Price 25 cents, 40 pages.

The Beliefs of a Methodist Christian, by Clinton M. Cherry. A practical book for laymen in this year of "Our Faith" in the Advance. In the first two months 25,000 copies were distributed, according to the Board of Evangelism, and a revised edition is now ready including a chapter on the Bible. Price 35 cents; twenty-five or more copies, 25 cents each. Order any of above listed books from Tidings, 1908 Grand Ave., Nashville 4, Tenn.

Lake Junaluska

Plans are in process to obtain funds for improving public buildings and grounds and for enlarging the hotel at Lake Junaluska, according to a report from the Southeastern Jurisdictional Council. This campaign is being planned by the Junaluska Board of Trustees, under the direction of Chairman of the Board Edwin L. Jones, Charlotte, N. C., and bishops of the jurisdiction. F. S. Love is superintendent of the Assembly at Lake Junaluska.

The following Schools and Conferences will be held at Lake Junaluska, N. C., during the months of July and August:

July 5-10—Institute of Sacred Music.
July 11-12—Hospitals and Homes.
July 12-20—School of Missions.
July 19-29—Young People's Leadership Conference.
July 20-22—Laymen's Conference.
July 26-Aug. 1—Missionary Conference.
July 29-31—Church School Superintendents Conference, sponsored by Western North Carolina and South Carolina Conferences.
Aug. 1-4—District and Sub-district Directors.
Aug. 1-7—Pastors' Convocation.
Aug. 2-5—District Superintendents.
Aug. 3-4—Conference Secretaries, Treasurers, Statisticians.
Aug. 4-16—Leadership School.
Aug. 8-14—Bible Conference.
Aug. 14-16—Southeastern Historical Society.
Aug. 15-21—Week of Evangelism.
Aug. 21-28—Week of Featured Speakers.

Pastors' Schools

June 13-17, *Holston.* Meets at Sullins College, Bristol, Va. Dean, W. M. Seymour, First Methodist Church, Knoxville, Tenn.

June 13-17, *Maine.* Meets at Kents Hill School, Maine. Dean, L. E. Staples, Clark Memorial Methodist Church, Portland, Me.

June 13-17, *Missouri.* Meets at Central College, Fayette, Mo. Dean, Paul Durham, 57th & Wornall Road, Kansas City, Mo.

June 13-17, *Tennessee.* Meets at Beersheba Springs, Tenn. Dean, W. C. Westenberger, First Methodist Church, Shelbyville, Tenn.

June 20-24, *Ocean Grove.* Meets at North End Hotel, Ocean Grove, N. J. Dean, J. M. Blessing, 582 Delafield Ave., Staten Island 10, N. Y.

June 20-24, *South Carolina.* Meets at Columbia College, Columbia, S. C. Dean, Wallace Friday, Bethel Methodist Church, Spartanburg, S. C.

June 27-July 1, *New York.* Meets at Shelton Island Heights, N. Y. Dean, A. C. Whyman, 67 Merrick Rd., Baldwin, L. I., N. Y.

June 27-July 2, *Virginia.* Randolph Macon College, Lynchburg, Va. Dean, R. M. White, 314 Methodist Bldg., Richmond, Va.

June 27-July 2, *Pittsburgh-West Virginia.* Meets at West Virginia Wesleyan, Buckhannon, W .Va. Dean, L. H. Hoover, First Methodist hurch, Monongahela, Pa.

June 27-July 7, *Texas.* Meets at S.M.U., Dallas, Tex. Dean, R. W. Goodloe, Southern Methodist Universit, Dallas, Tex.

July 4-8, *Arkansas.* Hendrix College, Conway, Ark. Dean, Roy Fawcett, 326 Exchange Bldg., Little Rock, Ark.

July 4-8, *North Alabama.* Alabama School for Deaf, Talladega, Ala. Dean, David N. Hutto, 516 N. 22nd St., Birmingham, Ala.

July 4-8, *Troy.* Green Mountain Junior College, Poultney, Vt. Dean, Leon Adkins, 603 State St., Schenectady, N. Y.

July 5-8, *Michigamme.* Lake Michigamme, Mich. Dean, William N. Mertz, 193 Goudreau St., St. Ignace, Mich.

July 10-15, *Central Pennsylvania.* Lycoming College, Williamsport, Pa. Dean, L. E. Wilson, 909 Diamond St., Williamsport, Pa.

July 11-15, *Dakota.* Northern State Teachers College, Aberdeen, S. D. Dean, Earl Butz, Methodist Church, Gettysburg, S. D.

July 11-15, *Peninsula.* Wesley Junior College, Dover, Del. Dean, L. E. Wimbrow, Box 263, Bridgeville, Del.

July 12-15, *Minnesota.* Hamline University, St. Paul, Minn. Dean, A. Z. Mann, Hamline University, St. Paul, Minn.

July 18-22, *Illinois.* University of Illinois, Urbana, Ill. Dean, Walter F. Day, Grace Methodist Church, Decatur, Ill.

July 25-29, *Southwestern University.* Southwestern University, Georgetown, Tex. Dean, J. N. R. Score, Georgetown, Tex.

July 25-30, *New Mexico.* Assembly Ground, Sacramento, N. M. Dean, Bryan Hall, 807 N. Mesa, El Paso, Tex.

July 26-Aug. 4, *Portland Area.* College of Puget Sound, Tacoma, Wash. Dean, R. Franklin Thompson, College of Puget Sound, Tacoma, Wash.

Aug. 2-10, *Intermountain.* Luccock Park Institute Grounds, Mont. Dean, M. J. Wilcox, Box 1075, Glendive, Mont.

Aug. 22-26, *California.* College of the Pacific, Stockton, Calif. Dean, K. Fillmore Gray, Box 1175, Carmel, Calif.

Aug. 29-Sept. 2, *Louisiana.* Centenary College, Shreveport, La. Dean, E. R. Haug, Methodist Church, Leesville, La.

Aug. 29-Sept. 2, *Memphis.* Lambuth College, Jackson, Tenn. Dean, J. L. Bagby, Lambuth College, Jackson, Tenn.

Aug. 29-Sept. 2, *Nebraska.* Nebraska Wesleyan University, Lincoln, Neb. Dean, C. Edwin Murphy, Methodist Church, Plainview, Neb.

Aug. 29-Sept. 2, *Westminster.* Western Maryland College, Westminster, Md. Dean, Norman Trott, St. Paul's Methodist Church, Hagerstown, Md.

Aug. 29-Sept. 2, *Wisconsin.* Lawrence College, Appleton, Wis. Dean, Francis Kearns, 1539 Wauwatosa, Wauwatosa, Wis.

Supply Pastors' Schools

June 13-29, *Georgia.* Candler School of Theology, Emory University, Ga. Dean, Henry M. Johnson; for information write to James W. May, Emory University, Ga.

June 13-July 1, *Baltimore Area.* Bennett College, Greensboro, N. C. Dean, R. D. Crockett, Bennett College, Greensboro, N. C.

June 14-July 1, *St. Louis Area.* Philander Smith College, Little Rock, Ark. Dean, M. W. Clair, Jr., 213 E. 50th St., Chicago, Ill.

June 20-July 8, *Atlantic Coast.* Gammon Theological Seminary, Atlanta, Ga. Dean, N. W. Greene, 211 Kings Mountain St., Clover, S. C.

June 20-July 8, *Gulfside.* Waveland, Miss. Dean, C. H. Dubra, 1202 W. Pascagoula St., Jackson, Miss.

July 6-27, *Latin American.* Lydia Patterson Institute, El Paso, Tex.

July 18-Aug. 5, *Westminster.* Westminster Theological Seminary, Westminster, Md. Dean, Lester A. Welliver, Westminster, Md.

Aug. 1-19, *Duke.* Duke University, Durham, N. C. Dean, A. J. Walton, Durham, N. C.

ADVANCE POCKET VOLUMES

Eight booklets on "Our Faith," discussing a workable faith for today and written in non-technical language, are being prepared by the Advance for Christ and His Church. The first of these pocket-sized volumes, *Our Faith in God,* will be published about September 1. The booklets will sell for 10 cents each and, in addition to the text, they will contain Scripture passages for study and several favorite hymns of the church.

NEW DRAMATIC RECORDING

"Bigger Ideas—for What?" is the title of the fourth in the Methodist Church School Recording Series, now available. Two double-faced, twelve-inch, non-breakable records, 78 rpm. Time, twenty minutes.

This dramatic recording tells the story of a church school teacher who fails to hold members of her Sunday school class; but when called as a consultant in juvenile court, she comes to realize the importance of teaching and how she may improve it through reading, attendance at workers' conferences, and correspondence courses.

The Department of Leadership Education suggests use of the new recording in workers' conferences, board of education meetings, parents and teachers groups, adult and young adult groups.

Available now from The Methodist Publishing House serving your territory. Rental $1.50; Purchase $3.50. Utilization guide accompanies the recording.

LEADERSHIP SCHOOLS

Three Jurisdictional Leadership Schools are scheduled for the months of July and August. In the Central and South Central schools there will be a seminar on "The District Superintendent in Christian Education."

Because of limited facilities, quotas have been assigned to each conference. Persons interested in attending should write to your annual conference executive secretary, who is in charge of registration.

The following are the dates and places of the schools:

July 6-13—Central Jurisdiction, Morristown College, Morristown, Tenn.
July 18-29—South Central Jurisdiction, Mt. Sequoyah, Ark.
Aug. 4-16—Southeastern Jurisdiction, Lake Junaluska, N. C.

YOUTH CONFERENCES

Youth Leadership Conferences are to be conducted this summer under the administration of the Youth Department of the Board of Education's Division of the Local Church. Only those young persons holding leadership responsibility beyond the local church are invited to attend. For information write to your annual conference youth director.

The following Youth Leadership conferences are scheduled:

June 28-July 9—California Regional, Monte Toyon, Calif.
July 19-29—Southeastern Jurisdictional, Lake Junaluska, N. C.
Aug. 1-7—Boston Area, Rolling Ridge, Mass.
Aug. 9-19—North Central Regional, Epworth Forest, Ind.
Aug. 9-19—South Central Jurisdictional, Mt. Sequoyah, Ark.
Aug. 22-29—Northeastern Regional, Carlisle, Pa.

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

ABOUT OUR CALENDARS

L. Barrett Rice • *Ames Methodist Church, Pikesville, Md.*

. . . I follow with great interest the section on The Christian Year [in The Pastor] and still feel that not enough use is being made of this space. For example, there is not one suggestion as to material resources. The "Eastertide Calendar" [March, p. 32] does refer to Family Week and Mother's Day; but "The Lenten Calendar" [Feb., p. 28] has nothing to say about the Week of Dedication. Yet I like the way "The Lenten Calendar" is developed better than I do the way the "Eastertide Calendar" is projected. The former is more specific, has suggested sermon topics, and suggests ways for developing the topics.

For my part, the prayers, although quite good, could have been left out and the space used to give further suggestions and to present sources.

A "number of the brethren" have expressed appreciation for the calendars but feel as I do that it could be made more useful by being made more specific, especially by including source material and a suggested text and topic for each Sunday.

(The Pastor *would welcome other suggestions from the brethren.*—Ed.)

LIKES APRIL ISSUE

Corliss P. Hargraves • *Secretary, Interboard Committee on Missionary Education, Nashville, Tenn.*

I have just been going through the April issue of The Pastor. It impresses me as an excellent issue, and I am particularly appreciative of some two or three items in it.

First, your editorial "The Triumph of Love" is splendid indeed. Next, Edward Laird Mills' page, "Slants on the Secular," is worth the price of admission. Good stuff! Again, I like very much your page, "Slants on the Religious."

These three items are all outstanding. I have known Dr. Mills' writings for a good many years. Anything he writes always shows the imprint of a keen mind, and an ability to state the facts in an incisive and interesting manner.

Again, congratulations on this excellent issue of The Pastor.

BONNELL'S PSYCHOLOGY

Orville S. Walters, M. D. • *McPherson, Kan.*

Dr. John S. Bonnell's position as a Christian counselor and a "physician of souls" is too secure to suffer seriously under the criticism of Dr. von Witzleben ["Books on Freud and Psychiatry," The Pastor, March, p. 13], or to benefit greatly by anybody's defense.

Although Dr. von Witzleben makes categorical condemnation of Dr. Bonnell's book, he states as a basis for his rejection only that (1) the book is neither psychiatry nor psychology; (2) the author's style is confusing and superficial; (3) no chapter has a systematic construction; (4) "Dozens of quotations are poor substitutes for original ideas." Candidly, the doctor acknowledges that this is strictly a psychiatrist's viewpoint.

On the other side of the ledger, let's notice these comments: (1) Dr. Bonnell's latest book does not profess to be psychiatry. It specifically and painstakingly disavows any such purpose or function. In saying that the book is not psychology, Dr. von Witzleben undoubtedly means that it is not his particular brand of psychology; for as this writer has pointed out ["Varieties of Spiritual Malpractice," The Pastor, June, 1948, p. 14], "There are psychologies, but no psychology."

(2) Whether the style is confusing and the chapter construction systematic are matters of opinion, not particularly relevant to the content, and hardly adequate basis for drastic, blanket condemnation. The same objection might be made, with more basis, to much of Freud's writing.

(3) The frequency of quotations and the proportion of original ideas in the book are less important than the content of those ideas. Was it style or ideas which evoked Dr. von Witzleben's violent veto?

Dr. Bonnell's book was written for ministers and not for psychiatrists. It is an excellent manual of practical pastoral psychology. However, its author's cogent and courageous arraignment of Freudian psychoanalysis, pointing out the crassly materialistic premises and philosophy of that cult, scarcely commend the book to any member of the analytical school.

Is it sheer coincidence that this summary dismissal of Dr. Bonnell's book is sandwiched in with three other reviews, two of which shed crocodile tears over the posthumous handling of Dr. Freud by biographers, and the third extravagantly praising a book co-authored by a well-known Freudian psychoanalyst? And is Dr. Bonnell's *psychology* to have no other treatment in The Pastor than this execution-without-evidence by Psychiatrist von Witzleben?

NO "BAG OF TRICKS"

Gillett Bechtel • *Broadway Methodist Church, Phoenix, Ariz.*

I have just read the symposium on seminary training in the April issue of The Pastor [p. 6]. I find it quite interesting. While some of the comments are quite good, they seem to indicate that there are a number of very different concepts of the character of the work of the minister, which perhaps ought to be decided on before revamping the work of the seminaries.

I was distressed by one thing: the recurrent complaint that there was a weakness in the "practical" training offered. It seems to me that there is a strong tendency to look upon seminary as a place to collect sermon illustrations and pick up various stock procedures which can be thrown into a "bag of tricks" to be pulled forth [in] whatever situation arises. . . .

It is my conviction that seminary graduates have not been sufficiently exposed to what is called the "theoretical side of education" to be able to make practical application of their technical training. Methods and procedures without real knowledge and understanding are hollow and useless. Modern educational theory says that we learn by doing. Techniques are best developed in actual practice and cannot really be taught in classrooms. Any seminary graduate should be humble enough to realize that his degree does not guarantee that he has completed his education. Let the time in seminary be used for enriching the mental background of the student so that he will really be able to speak with authority. Then let the graduate continue to be a student in his parish work, and develop his techniques as he serves. . . .

The Fountain

THE TEST

The real value of religion is tested in how much its believers are willing to risk for it.

—Frederick Keller Stamm, in *Keeping Men on Their Feet* (Harper & Bros.)

UNNOTICED SLAVERY

. . . Social training and the civilizing of barbarous man may be a beneficial process, but it does not mean the formation of personality. The completely socialized and civilized man may be entirely impersonal; he may be a slave and not notice that he is.

—Nicolas Berdyaev, in *Slavery and Freedom* (Charles Scribner's Sons)

WHAT MAKES A PREACHER?

Authoritative preaching is guaranteed neither by the legal ordination of a Church nor by a period of training in an orthodox theological college.

—Emil Brunner, in *Revelation and Reason* (Westminster Press)

LIKE A FOUNTAIN

Preaching about Pentecost in the beginning of every protracted meeting is the usual habit. Sometimes it results in a revival; and sometimes it does not. We have as Christians fallen into the habit of waiting *till the revival* for the revival to come; whereas the revival should never cease. The thought of a summer shower with a mere sprinkle or a downpour is the general conception. It should be that of a crystal fountain within the soul that springs continually unto everlasting life.

—Albert Crosland Bowen, in *The Supreme Reality* (Parthenon Press)

HUMAN NATURE

After the last war, Dr. William Adams Brown, a leading American Liberal Protestant, innocently asks why, since nations will co-operate to fight disease, they will not co-operate to abolish war. Note the culpable failure to understand the nature of war, which is put into the same category as malaria or yellow fever. There is an example of Liberal Protestantism's appreciation of human nature—about two inches deep.

—D. R. Davies, in *Secular Illusion or Christian Realism* (Macmillan Co.)

TO WHOM DO WE PRAY?

One cannot pray with much sense of reality to an ultimate question mark! Or if one theoretically can, certain it is that he will not and does not. It is to the personal God of religion, revealed as the heavenly Father by our Lord Jesus Christ, that we can pray with an ever growing and deepening sense of reality. Christian prayer must have as its congenial environment not philosophical questions about God but Christian convictions about him.

—Donald J. Campbell, in *The Adventure of Prayer* (Abingdon-Cokesbury Press)

THE PILLARS ARE GONE

The ancient cathedrals of Europe have been laid in dust by modern explosives, and only the excess of human suffering prevents us from indulging in despair over this loss. Also, we reflect that the material destruction is symptomatic of a spiritual disorder. It has been preceded by the demolition of the principles which, comparable to pillars, sustain the intellectual structure of civilized life. The ideas of the cosmos or creation, of the contemplative life, of love as the prime creative force, and of rational faith, are among the supporting principles.

—Helmut Kuhn, in *Encounter with Nothingness* (Henry Regnery Co.)

ORNAMENT

Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

—Alfred North Whitehead, in *Science and the Modern World* (Macmillan Co.)

PARADOX?

A good sermon makes men and women eager to do the will of God, and then shows them how.

—Andrew W. Blackwood, in *The Preparation of Sermons* (Abingdon-Cokesbury Press)

FALSE FRONTS

Pride is a front, an attempt to feel superior in security. Watch the youth that swaggers! Pride is fooling oneself with the inner feeling of strength and merit, by throwing out one's chest and throwing back one's head to make others shrink, or at least to keep them from hurting us, from sensing our weakness. Pride acts differently from the normal straightening out of our bodies. Pride is self-conscious. Pride is tense, brittle. Pride is fear's fortification from within, but it is false front, leaving us vulnerable to the weakest enemy—a slur, a sneer, even a false report.

—Nels F. S. Ferré, in *Evil and the Christian Faith* (Harper & Bros.)

ON WORKING PUZZLES

My purpose in doing a crossword puzzle is not to fill in certain words. I could fill them in easily by waiting for tomorrow morning's paper. Filling them in without the answers is harder but much more satisfying, for it calls out resourcefulness, ingenuity, and discipline which by the easier way would find no self-expression. How much like life is that! God knows all the answers to our puzzles and so many he won't tell! We call him hard and cruel and wonder whether he exists. But finding out the answers does something for us that would not be done if he told us the answers.

—Leslie D. Weatherhead, in *When the Lamp Flickers* (Abingdon-Cokesbury Press)

FAITH AND REVELATION

We can understand the revelation of God in Jesus Christ aright only when we know what faith is.

—Emil Brunner, in *Revelation and Reason* (Westminster Press)

JUDGMENT

The comfortable conviction that the world is not such a bad place after all, and that man is a fine fellow at heart, is almost the only piece of sentimental nonsense for which support could not be scraped together out of misquoted tests of scripture. There is no suggestion in the New Testament that if we only leave humanity to itself, and give it a chance, it will muddle through in time. On the contrary, it is made perfectly clear that an unrepentant humanity is in grave danger. It is a danger that can be averted, but unless it is averted by the salvation which is found in Christ, man will inevitably perish.

—Lewis Maclachlan, in *Defeat Triumphant* (Henry Regnery Co.)

REBIRTH

The Gospel of the grace of God means not simply better living conditions: it means a new quality in the life of men, new relationships, new experiences, new purposes, new motives, new sources of power, and this does not have to wait until the living conditions are the best that can be desired. As has so often been said before, a man can live in a mansion without a care in the world, and be a pagan; and he can live in a cottage, conscious of many a limitation, and be a Christian, with the peace of God in his heart, with fear put far away, with an inner joy which diffuses a glow over life's most drab and common tasks, and with a love for his fellows which destroys all bitterness, all animosity, all jealousy.

—Edwin Lewis, in *A Philosophy of the Christian Revelation* (Harper & Bros.)

FALSE REFUGE

Of all things let us avoid the false refuge of a weary collapse, a hopeless yielding to things as they are. It is the life in us that is discontented: we need more of what is discontented, not more of the cause of its discontent.

—From *George Macdonald, an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

ON ANGLICAN THOUGHT

At its worst Anglican thought is a compound of liberalistic moralism and traditional piety. At its best it manages to combine all facets of the Christian doctrine of grace more truly than other churches.

—Reinhold Niebuhr, in *The Nature and Destiny of Man* (Charles Scribner's Sons)

THE REAL MAN

Man in the Bible is not the man of conventional Christian art—dressed in spotless garments with an expressionless face, and usually posing in a lifeless manner in the foreground of a somewhat dreary landscape. On the contrary, man is sketched with vivid realism and absolute honesty. Possibly this realism of the Bible, which projects with cogency and power both the nature of the highest that can be known about the universe and the unvarnished truth about man, is the reason for its effectiveness in confronting men with themselves and with God.

—Otto J. Baab, in *The Theology of the Old Testament* (Abingdon-Cokesbury Press)

HUMAN MYSTERY

. . . Man himself is a great deep, whose very hairs Thou numberest, O Lord, and they fall not the ground without Thee. And yet are the hairs of his head more readily numbered than are his affections and the movements of his heart.

—St. Augustine, in *The Confessions*

MESSAGE FOR TODAY

It is a mistake to think that the Church as an institution must adapt itself to the ways of society in order to exert its influence. It creates an impression of impotence when preachers speak more about what is in the newspaper than in the Gospels, or appeal to the same interests as those of non-church societies or the entertainment world. Men do not turn to the Church to hear a more or less intelligent discourse on what is happening outside, but to hear its own message. . . .

—C. L. Patijn, in *The Church and the Disorder of Society* —Amsterdam Assembly Series (Harper & Bros.)

REWARDS AND PUNISHMENTS

. . . The Sermon on the Mount is no charter of ethical idealism depending alone upon the intrinsic beauty and worth of its exalted standards for emotional driving power. It is based upon an assumed order of reality which demands such conduct as the price of its best rewards. Rewards and punishments are freely mentioned throughout; they are conceived to be the natural inevitable result of living within an active moral order. Inheritance of the earth, possession of the Kingdom, mercy upon one's own sin in return for mercy to others, comfort for present woe in the prospect of future betterment, fiercely hot Gehenna—God's judgment upon sin —these are spoken of as concrete realities having a definite place in the historical and cosmic process.

—Winston L. King, in *The Holy Imperative* (Harper & Bros.)

HAPPY MEDIUM

Pure, simple English is understood and appreciated by both the educated and the ignorant.

—Francis J. Handy, in *Jesus the Preacher* (Abingdon-Cokesbury Press)

SELF-MADE MAN?

It is true that wisdom is not justified of all her children, and that sometimes one of them in unseemly pride of intellect struts before a ruler of earth to announce that his telescope reveals to him no Ruler of Heaven; whereupon the grand dismissal, "Sire, I have no need of that hypothesis." But the sceptic, like the cynic, is self-produced: he is not the product of the logic of events and of things. And perchance his self-engendered scepticism carries its own self-denial. "I have swept the heavens with my telescope, and I find no God there!" But a God who could be found with a telescope would not be God, and the God who cannot be so found—he is God indeed, the inspirer of the search which fails to find him, and hence the evidence that a wiser search would not have been in vain.

—Edwin Lewis, in *A Philosophy of the Christian Revelation* (Harper & Bros.)

Literature on the Cults

By CHARLES S. BRADEN

What pastor of any of the major denominations in America has not had the experience of losing members to some of the so-called cults? If the ministers I have met in the various pastors' schools in which I have shared are at all representative of the church at large, the question of what to do about the cults is definitely a serious one. For the cults are flourishing and their methods of work bring them into contact directly or indirectly with the members of all the churches in ways that the ordinary church organizations do not usually employ.

Braden

For example, there is advertising. One American cult has sold its lessons to more than a million persons since its founding, using the advertising or direct-mail approach only—no public meetings, no speeches, no house-to-house visitation, no personal selling of literature. It is true they do use radio time, but there too it is chiefly as advertising rather than instruction or preaching. I refer to Psychiana, founded by Frank B. Robinson of Moscow, Idaho. Or take Amorc, the Rosicrucian organization, whose ads appear in a great variety of journals and periodicals: to be sure they deny being a religion, but it definitely takes the place of religion for most people who follow it. Or others, such as Robert Collier, or Edward J. Dingle, founder of Mentalphysics, or a dozen others of like character. It is true that many who follow these guides may never leave the church, but they are seldom helped to become more active, devoted churchmen—quite the contrary, probably, in most cases.

Consider the inveterate and tireless propagandists of theocracy, the Jehovah's Witnesses, who sell their literature on the street corners, who visit the homes of members, play phonograph records explaining their teachings, and use sound trucks to proclaim their message in the streets of cities and towns. Or, the Christian Scientists who always have their literature in places like railroad stations, where one who may have to spend hours waiting needs something to read to help pass the time. Or, Unity with the sale of its magazines on public newsstands everywhere.

All these, to say nothing of the highly spectacular revivalistic meetings and healing services that appear from time to time in American towns and cities, are making inroads on the membership of the "regular" churches. Is there any answer to the question?

Certainly, there is no simple, easy answer; and ultimately the only answer, it seems to me, is to provide a ministry so vital and meaningful for the whole life of man that these special appeals—and mostly they represent just that—will find no response in members of the church, because their deepest needs are being at least measurably well cared for. This is, of course, a counsel of perfection.

But there is one step in the direction of an answer which every minister can and ought to take, and that is to understand these cults well. Knowledge of the adversary is always an advantage in a conflict. How can one understand them? The best way would, of course, be a firsthand study and investigation of at least those which are directly at hand and constitute the practical problem of the moment. What do they believe? How do they operate? What is the major appeal each makes?

But in the life of a busy pastor, time for this is not easily found. He ought at least to get some of the literature they distribute, study it, try to discover if there is some genuine contribution that they might make to his own ministry or to his people; and if there is a gap that needs filling which represents no real principle opposed to the Gospel of Christ, let him set himself to fill it.

In the general field of the cults, important work has been done by competent persons to which he may turn for help. Unfortunately there is not as much as there should be, nor is all of it of the highest quality. It is the purpose of this article to point out some of the available material and to indicate something of its value.

Thus far no attempt has been made to define what is meant by the cults. Indeed, there is no hard and fast definition universally accepted. What shall be meant for our present purposes is that group of religious organizations which represent some significant difference in belief or practice or emphasis from that found ordinarily in the major denominational groups. This will undoubtedly include what many regard as the smaller sects that put a supreme emphasis upon some one or more doctrines or practices known or held in milder form among the larger groups, the "regulars." Sects is popularly used to designate those groups which stem from the main stream of the Christian Church; cult, those which depart farther from historic Christianity and bring in foreign or extraneous elements.

Apropos of this discussion and for a more detailed analysis of sects and cults, see an article by the present writer on "The Sects" in *Organized Religion in the United States*, volume 256 of *The Annals of the American Academy of Political and Social Science*, March, 1948, pp. 53-63. On the sects, as above defined, the best book to date is Elmer T. Clark's *Small Sects of America.* The original edition is out of print but still to be found in libraries and secondhand bookstores. A new edition is scheduled for publication in July. Some discussion of sectarianism in general and specific discussion of a few of the sect-cult group will be found in the writer's chapter, "Sectarianism Run Wild," in *Protestantism, A Symposium*, edited by Wm. K. Anderson.

(If references to the author's own work seem unduly prominent, it is unavoidable if the literature of the field

is to be surveyed, since he happens to be one of two men who have been working most intensively in this field in recent years. The editor was warned that this is the case but he insists that the author should certainly include his own work.)

In a series of articles in the *Christian Century*, January-February, 1944, the writer undertook an analysis of the various appeals of the groups and attempted to classify the major groups according to their dominant appeal. The articles were as follows: "Why Are the Cults Growing?" Vol. 61, pp. 45-47; "Health, Wealth and Faith," pp. 78-80; "The Churches of the Dispossessed," pp. 108-110, and "The Witness of Jehovah's Witnesses," pp. 137-40. This was followed with an article in *Religion in Life*, Winter, 1944-45, Vol. 14, pp. 52-64, on the subject, "What We Can Learn From the Cults," in which an attempt was made to show some of the things in belief, practice, and method which the cults might well teach us.

Not a few general articles dealing with the cults have appeared in recent years in the magazines, to which easy reference may be had by use of the periodical indices in public libraries. But they generally are merely descriptive of the more spectacular features of the groups, designed to amuse or entertain the reader rather than to help him to an understanding of them.

In general, the approach to the cults has been that just suggested or, more often, from the standpoint of those who are interested in proving them false and dangerous. Probably more has been written with this intent. Two such books have circulated rather widely in recent years. *Seven Religious Isms*, by Herbert M. Wyrick, seeks to prove on the basis of scripture the points at which they are in error. The chapters were given as Sunday evening sermons by a minister who was faced with the cult problem. It is now said to be out of print. *Chaos of Cults*, by Jan K. Van Baalen, is a much more comprehensive volume and has the merit of making use of firsthand statements by representatives of each group concerning their points of view on various doctrines or practices. He then, however, goes on to demonstrate their weakness from the viewpoint of the Bible as he sees it. Judged strictly on the basis of what it purports to be, it is the best of its kind that has appeared.

A much older book which is, however, limited in its coverage is Gaius Glenn Atkins' *Modern Cults and Religious Movements*. It is a keen analysis of the half-dozen movements it discusses, and critical of them, but not on a strictly biblical basis. Also it is sympathetic as well as critical in its dealing with them.

The one book which covered most of the cults of his day—though there are several new ones of which he knew nothing—was Charles W. Ferguson's *The Confusion of Tongues*, also published under the title *New Book of Revelations*. Ferguson was not interested in proving or disproving the truth of their teachings; he was not interested in combatting them. He did describe them well, and on the whole fairly. He could not now and then refrain from laughing at some of the things they do, and it must be said that there are plenty of funny things among the sober, earnest things they do. It would not pass as a wholly objective, scholarly study; but until recently it was the best we had. Whatever else it was, it was interesting and graphic. It is now out of print, but can still be found in secondhand bookstores and in many public libraries.

An interesting partial coverage of the field is a book entitled *Sight Unseen* by Frederick Lieb. It was written by a journalist who was himself personally interested in some of them. It represents no special point of view, and it is useful mainly as throwing additional light upon a few of the cults from personal observations of the author who felt himself drawn to them.

A few years ago, a young minister of the Evangelical and Reformed Church, Marcus Bach, became interested in the cults. How this came about is told delightfully in his recent book, *Report to Protestants*, which by the way throws not a little light upon some of what I have called the emotional cults. He got a traveling fellowship from one of the foundations and spent a considerable period roaming about the country making a personal study of various cults. Our trails crossed again and again, as I also engaged in a like study. Curiously, however, we have never yet met personally.

Both of us approached these cults sympathetically, believing that they represent a genuine and earnest attempt to meet certain very legitimate needs of the human spirit that many people apparently have not found adequately met in their own churches. I had already, as long ago as 1936, invited representatives of some of them, namely, Christian Science, Theosophy, Spiritualism, and Mormonism, to state what their faith had to offer men and how those values might be realized in the volume *Varieties of American Religion*, Willett, Clark Company, Chicago, which I edited. Unfortunately, it also is out of print now.

Marcus Bach reached the point of publication before I did in *They Have Found a Faith*, in which he reported on eight major movements. It is superbly done. He writes graphically, out of the intimate firsthand experience he had with living representatives of these groups. For example, he goes along with a Jehovah's Witness in his house visitation, and records what happened. He visits Father Divine, Frank B. Robinson and others, as I did also, and reports delightfully what was said and done. Unfortunately, his book is not documented. There is not a footnote in it, as I recall. But it is a vivid personal story, sympathetic in tone, which makes these religions live as few books have done. Personally, I suppose, I was a little glad that he did it this way, for that left a distinct gap which my own book would fill. I too visited the founders or outstanding living leaders of the major groups. How I enjoyed dinner and an evening with Charles Fillmore (of Unity) and two of his sons! What a fascinating experience I had in some three days with Father Divine, and in several days with Frank B. Robinson in Moscow, Idaho! And how I enjoyed meeting and talking with the "ultimate consumers" of these movements: the little people who make up the local membership of their groups.

But, I felt I must know their writings too. So, I read them, analyzed them, and tried on this basis to discover just what they believe about the great central doctrines

such as God, Jesus, the Bible, the church, sin, and salvation, and how these ideas resemble or differ from "normative" Protestant views. All this I tried to put into a book which I called *These Also Believe*, which should have been issued by the time this article appears. In it I have covered 13 major American groups at length and added a brief dictionary of cults in an appendix, as well as supplying an annotated bibliography for each of the movements discussed.

Just one more book. *Religion in the Twentieth Century*, edited by Vergilius Ferm, does something of what I had done in *Varieties of American Religion*. He allows the representatives of a half-dozen or more of these groups to state their own faith along with representatives of all the major religious faiths of the world.

Aside from these approaches, more strictly from the point of view of religion, is an interesting psychological approach made by Hadley C. Cantril in *Psychology of Social Movements*, in which some of these movements are studied. Much more work needs to be done from this angle.

Also, there is an extensive literature on some of the individual movements, much of it highly controversial, with only now and then a relatively objective approach. And, besides these studies, made usually by a non-member of the group, there is a very considerable propaganda literature published by most of the movements themselves. But space does not permit me to go into this. A request from the local leaders of any group will often bring not only the titles of the books but sometimes a book or more, or valuable pamphlet material, with their compliments. They desire to get this into the hands of those who are outside their membership. Propaganda publications of any of the movements can be bought usually at a very modest price. Lack of space requires that I only mention a few titles of monographs on the separate movements (see below) without indicating an evaluation of the books. They are of varying worth, but they do contain valuable information concerning the particular movements.

There are no available book-length treatments on many of the movements by writers who stand outside them. Indeed, the books available on New Thought and the Oxford Group are written from within.

Thus, there is not a little material available to those who want to understand these movements, and that is the first step toward meeting the challenge they offer to the minister today. The author will welcome correspondence concerning anything relating to the cults or their literature to the extent of his available time and strength.

Individual Movements:

Christian Science—*Mrs. Eddy*, by Edward F. Dakin. Charles Scribner's Sons, 1930 (Out of print).

Father Divine—*Incredible Messiah*, by R. W. Parker. Little Brown & Co., 1937 (Out of print).

I Am—*Psychic Dictatorship in America*, by Gerald B. Bryan. Truth Research Publications, 1940, 25c.

Jehovah's Witnesses—*Jehovah's Witnesses*, by H. H. Stroup. Columbia University Press, 1945 (Out of print).

Mormonism—*The Story of the Mormons*, by W. A. Linn. The Macmillan Company, 1902 (Out of print).

New Thought—*A History of the New Thought Movement*, by H. W. Dresser. T. Y. Crowell Co., 1919 (Out of print).

Oxford Group—*For Sinners Only*, by A. J. Russell. Harper & Bros., 1932 (Out of print).

Spiritualism—*The Drama of Life After Death*, by George S. Lawton. Henry Holt & Co., 1932 (Out of print).

Theosophy—*Theosophy, A Modern Revival of Ancient Wisdom*, by Alvin B. Kuhn. Henry Holt & Co., 1930 (Out of print).

General Books:

William K. Anderson, ed., *Protestantism, A Symposium*. Methodist Publishing House, 1945, $2.

Gaius Glenn Atkins, *Modern Cults and Religious Movements*. Fleming H. Revell Co., 1923 (Out of print).

Marcus Bach, *Report to Protestants*. Bobbs-Merrill Co., 1948, $3.

Marcus Bach, *They Have Found a Faith*. Bobbs-Merrill Co., 1946, $3.

Charles S. Braden, *These Also Believe*. Macmillan Co., 1949, pp., $6.

Charles S. Braden, *Varieties of American Religion*. Willet, Clark Co. (Out of print).

Hadley C. Cantril, *Psychology of Social Movements*. John Wiley & Sons, 1941, $4.

Elmer T. Clark, *Small Sects of America*. Abingdon-Cokesbury Press, 1937, (Being revised).

Vergilius Ferm, ed., *Religion in the Twentieth Century*. Philosophical Library, 1948, $5.

Charles W. Ferguson, *The Confusion of Tongues*. Doubleday, Doran & Co., Inc., 1928, $3.50 (Out of Print).

Frederick Lieb, *Sight Unseen*. Harper & Bros., 1939 (Out of print).

Jan K. Van Baalen, *Chaos of Cults*. Erdmans, $3.

Herbert M. Wyrick, *Seven Religious Isms*. Zondervan Publishing House, 1940 (Out of print).

REVIEWERS

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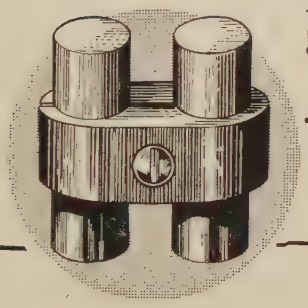

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Over-Optimism Rebuked

THE CHURCH'S MINISTRY IN OUR TIME, *by Henry Knox Sherrill. Charles Scribner's Sons, 159 pp., $2.*

Bishop Sherrill occupies a unique position in American church life. Two years ago he was elected Presiding Bishop of the Protestant Episcopal Church by vote of his peers. His influence stretches to the widest boundaries of our land, and he has had a remarkable career. Born in Brooklyn fifty-nine years ago and reared in the Congregational Church, he sought ordination into the Episcopalian ministry. After a few years as assistant, and service in World War I, he held two charges; and when but forty years of age he was made Bishop of Massachusetts.

He has not been a seeker after preferment. Honor has come because he was won men's respect. His life and work have revealed a sincere and consecrated Christian. As a member of the Christian fellowship he writes this book. In it is no trace of narrowness in discussing the church and its ministry. He speaks to the entire Christian community. He is one of a great number of ministers of varying name and sign who have been assigned the task of proclaiming the Gospel.

The book consists of six lectures delivered last April on the Lyman Beecher Foundation at Yale. It reveals an informed mind. The author has scholarship and knows the history of ideas, the great issues of past centuries, and the conflicts and hazards of today. These lectures are addressed to the whole Body of Christ. He knows that the church has priority over its officers. He says that in one sense all denominations are sects, having their own peculiar points of emphasis; but that what they have in common is a gift from God revealed in a new birth and the bestowment of the Holy Spirit. The church itself is a new and dynamic idea or word received from God through Christ, fusing together individual men and women, and inspiring them to action. Each individual is charged with responsibility.

Bishop Sherrill says: "It is my conviction that the Christian must face courageously the stern facts of contemporary life both without and within the Church. Only by so doing can we be saved from the strange (in the light of present conditions) complacency which so easily besets us to such a great extent that many of us with good intentions are content to be at ease in Zion. . . . In a world desperately trying to blow out the divine light, the Christ Life in men and women in the churches stands as a beacon of hope. On the other hand I find myself unsympathetic with those who either wittingly or unwittingly are blind to the facts and who feel it necessary in loyalty to their calling to be over-optimistic in sermon and address and in attitude as to the present situation of the Churches. . . . The source of hope is not found in the listing of our own somewhat meager achievements as Christians, but in the purpose and character of the everlasting God we worship and are pledged to serve. . . . The Church, the sacraments, the ministry are only valid as they are pathways to God. . . . The chief contribution of the Christian Churches in these days of uncertainty and of trial will be to serve as meeting places between God and man." Bishop Sherrill fulfills the injunction, "Reprove, rebuke, exhort, with all long-suffering and doctrine."

This is a book which ministers should read, and pass on its message and challenge to those whom they have been called to serve.—***John Gardner.***

A Tribute to "Woodbine Willie"

THE BEST OF STUDDERT-KENNEDY (with a tribute by William Temple). *Harper & Bros., 173 pp., $2.*

From Harper comes the alluring notice of the publication of a series of moderately priced books containing the essence of the writings of our best modern preachers: their sermons and religious teaching. The first of the series, edited by Gerald Kennedy, was *The Best of John Henry Jowett,* the Congregational minister. Others to come are *The Best of Alexander Maclaren,* the eminent Baptist preacher and prince of expositors, and *The Best of John A. Hutton.*

The present volume is *The Best of Studdert-Kennedy,* known to countless British soldiers as "Woodbine Willie" because of a popular cigaret he distributed in the trenches. Some anonymous friend of Studdert-Kennedy has compiled ninety-seven selections from his writings—talks, short essays, and sermons, together with addresses and Retreats, including such devotional addresses as the one on the Beatitudes and "The Hymn to Love" from I Corinthians. There are also a few of his well-known dialect poems, and, in a more serious vein, are poems of surpassing merit, only two of which can be mentioned here:

AT THE EUCHARIST

How through this Sacrament of simple things
The great God burns His way,
I know not—He is there.
The silent air
Is pulsing with the presence of His grace,
Almost I feel a face
Bend o'er me as I kneel,
While on my ears there steal
The strains of "Agnus Dei" softly sung.
How it calls—calls Heaven to earth,
Calls Christ to birth,
And pleads for man's Redemption
With his God. . . .

And even more beautiful is the poem entitled:

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The pupil's materials for the new Closely Graded Primary Course appear in an entirely new format. They will be issued as books. These books will become part of the child's permanent library. They will be used in the church school under guidance of the teacher but the greatest value of the books should be in their use as devotional material in the home. Each book of 72 pages contains prayers, stories, songs, poems, black and white drawings, and the 8 four-color teaching pictures in reduced size:

Each pupil's book carries specific help for the parents and it is hoped that through closer home cooperation parents and teachers working together may contribute more fully to the religious nurture of the six-, seven-, and eight-year-old children.

The materials have been prepared by writers whose long experience in religious education work with primary age children and their own educational viewpoint and adequate preparation for this important assignment make them well fitted as writers of the Closely Graded Primary Courses.

The third piece of material in these new Closely Graded Primary Courses is the set of teaching pictures. These are Primary Picture Sets, Courses I, II, and III, with Parts 1, 2, 3, 4 for each set.

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The Intermediate Courses for boys and girls, ages 12 through 14, and their adult leaders have also been rewritten and are being issued in an entirely new format.

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Leader's Guide. 112 pages, containing session plans, activity suggestions and helpful resource material.

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Counselor's Guide. This book contains morning and evening departmental programs.

Large Picture Set. Original paintings are reproduced in full color for worship and visual interpretation purposes. These pictures are 17x19 inches in size and are packaged in sets of 12. During the year 36 of these pictures will be used and each set should be filed for use when needed.

The following emphases cover the three years:

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Course IX—Emphasis on individual's place in God's plan.

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When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the wintry rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

This volume is enriched by two discriminating tributes from the pens of distinguished Anglicans: the late William Temple, Archbishop of Canterbury, and the late J. K. Mozley, sometime canon of St. Paul's Cathedral, both associates of "Woodbine Willie." Both describe him as a prophet bearing the burden of the Lord—a prophet of social righteousness.

After the manner of Canon Scott Holland, Studdert-Kennedy was a catholic churchman, a sacramentarian, a devout believer in the real presence, but with the heart of an evangelical. Temple said of him: "If to be a priest is to carry others on the heart and offer them with self in the sacrifice of human nature—the Body and the Blood—to God the Father of our Lord Jesus Christ, then Geoffrey Studdert-Kennedy was the finest priest that I have known. And this reality of priesthood must everywhere be kept in mind as we review some elements in his message."—***E. Clowes Chorley.***

Knowledge of Surrender

THE BEGINNING OF WISDOM, *by Emile Cailliet, Fleming H. Revell Co., 192 pp., $2.50.*

This volume consists of the Otts Lectures delivered at Davidson College. Professor Cailliet proposes to students and other thoughtful persons an answer to their religious perplexities. Two basic themes run through these pages. The first is that the biblical perspective alone, as contrasted with Greek thought, can guide us in matters pertaining to life, redemption, and destiny. God has revealed himself. He has spoken. And it is our place to recognize his self-disclosure and to act in accord with it.

This leads to the second theme which is woven into the fabric of the book. It is the thought, familiar to nearly all Christians and accentuated recently in theology by the influence of Kierkegaard, that knowledge without decision is barren and even fatal. The author speaks of those who "*lend* themselves to all sorts of attitudes without surrendering to any cause whatsoever." Like Kierkegaard, he urges that commitment is the central factor. Only in this way do we move from a system of beliefs to a living encounter with God.

Cailliet's thought proceeds more by appeal to certain authorities, and ultimately to the biblical categories, than by force of argument. Yet his quotations and references are made with such felicity and from so wide a range of men that the reader cannot with profit ignore them. His use of Pascal and certain other French writers not often quoted in America gives the book a special value.

Unfortunately, the author makes the selection of Christianity as over against naturalism rest upon Pascal's principle that "we must wager." This yields too much to naturalism and does not give enough recognition to the prior claims of Christianity on the basis of fact.—***Mack B. Stokes.***

Lectures on Preaching

BEARING WITNESS TO THE TRUTH, *by Harold Cooke Phillips. Abingdon-Cokesbury Press, 219 pp., $2.50.*

This book is worthy of the long line of succession in which it stands—the Lyman Beecher Lectures on Preaching at Yale University. Harold Cooke Phillips has something to say and says it well. The plan of the book is ably conceived and well worked out.

Dr. Phillips was well prepared to speak and write on the subject of truth. He tells us that for fifteen years he had been gathering material on the general theme. This proved to be a great advantage when he essayed the lectures and the book. This volume is scholarly in a good way—it takes the ideas of the philosophers, elucidates them, and makes them readable and inspiring. The first three chapters show a commendable knowledge of the philosophical problems connected with truth, and the last chapter winsomely presents Christ as the truth. The treatise on the ways of knowing the truth in Chapter III is pointed, practical, and convincing.

After reading Chapter I, many preachers will be able to preach good sermons on Pilate's famous question, *What is truth?* This chapter is conceived on great lines, and it shows that the author himself has delivered strong sermons on the subject in times past. The entire book should prove rewarding to thoughtful preachers who are on the lookout for worth-while sermon inspiration.

Dr. Phillips is a hard worker and an able craftsman. He suggests that young ministers would do well to put glue in their study chairs and sit on it. Apparently he has been a diligent student all his life. Good preaching, he insists, comes only as the result of hard work.

Ministers like to know how prominent preachers prepare their sermons. The author outlines one procedure which surprises us: before doing anything else he reads

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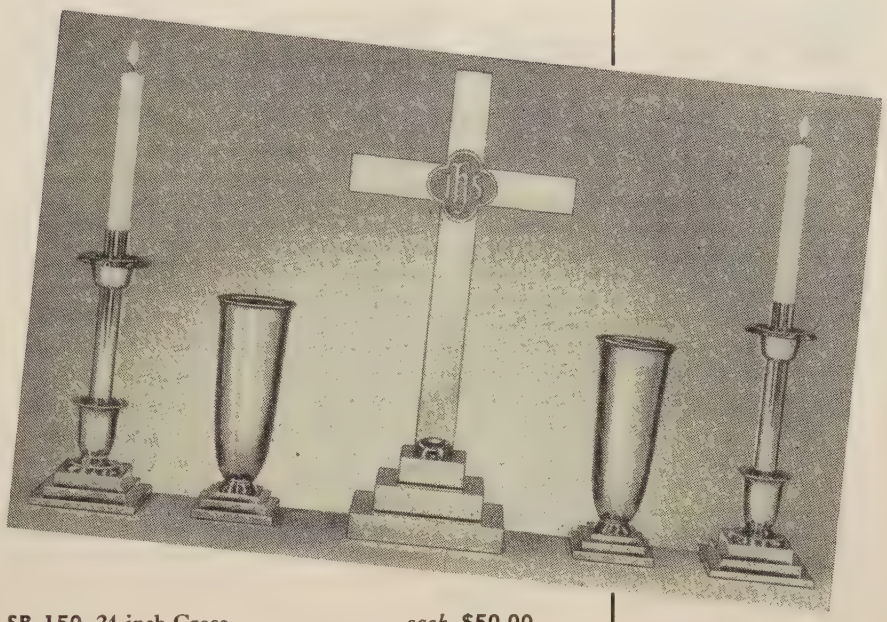

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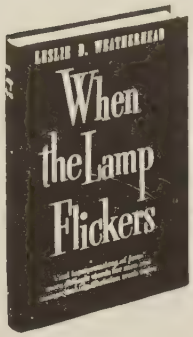

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all the sermons he can find on the chosen text. Many of us find that reading the other fellow's sermon temporarily spoils the text, because his outline gets in the way and stifles our originality. Presumably Dr. Phillips frequently has occasion to read a dozen or more sermons when starting to make one of his own, because he conveniently indexes according to text all printed sermons that come to his desk. Strangely enough, he says he derives little benefit from this practice of reading other men's sermons!

An abundance of fresh, apt, and even sparkling quotations adorn the book. They are well chosen and skilfully used. One does not get the impression that one is reading a mere string of interesting stories or figures of speech. The quotations advance the discussion and truly illustrate the writer's thought; they make the book interesting and enjoyable. Harold Cooke Phillips' craftsmanship here suggests that every preacher would do well to develop some convenient system of filing quotations and illustrations for use in enlivening and enriching his sermons.

The volume is amply footnoted, and one is glad to find the notes placed conveniently at the bottom of the page, rather than at the end of each chapter, or at the back of the book. (The latter practices are an abomination and should be abolished by publishers.) Some would like the book better if the author had not quoted so often at second hand when primary sources are available.

This book will renew a preacher's enthusiasm for the truth he believes and tries to preach. In these days when there are many subtle suggestions that truth is relative, or that a thing is true only because thinking makes it so, this work should prove reassuring. The reader is likely to lay the volume down with confidence that truth is real and powerful, that it will not be denied, and that it will prevail.—***Albea Godbold.***

The Creativity of Creativity

CONSCIOUS CLAY, *by William Allison Shimer. Charles Scribner's Sons, 199 pp., $2.50.*

In an age that has become worried about the predicament of modern man, this book appears as another welcome effort to help man find himself and his powers. It is designed to plumb the creative reach of man and the extent to which his life can express the energies of nature and God. Dr. Shimer, visiting professor of philosophy at the University of Hawaii and formerly president of Marietta College, offers "a brief summary view for the general reader." Here is a work not for the devout but "the troubled and inquiring mind." It contains the conclusions of extensive discussions in various groups over a period of ten years, but unfortunately the reasons for these conclusions are largely missing.

"Everything is conscious clay. . . ." In fact, "the whole universe is alive . . . and is . . . the God in which you live and move and have your being." Yet God is "the sublime unity of all mankind and all reality," and this is more than all the parts of the universe. He is "the universal consciousness," the "vital space-time structure" of all things. When we ask how this can be done, Shimer does not say. He reports his own view of things and lets it

go at that. The material world is said to be "the body of God," but how human *minds* can be parts of the *body* of God is not explained. To say that spirit and matter, body and mind are "functions" of "vital electricity" or "vitenergy," leaves us groping where we need help.

Perhaps the strongest part of the book concerns Shimer's view of "shared" personality. Reflecting Whitehead's philosophy of organism, he holds that "all the bits of my personality flow together" in God's consciousness. Immortality exists indeed, at least in the sum of creative movements which each person sets going. George Washington lives on in our generation because minds share in common creative movements. Such a view shows the wealth of cosmic interrelations in which each human person stands.

Still the integrity and individuality of persons is lost in this organic view. This is not a Christian view of God, man, or immortality, nor is it a clear-cut alternative which one might consider. The discreteness of personality is an experienced fact, as well as the fact of its connection to contiguous features of the cosmos. Shimer's belief in "the nation as a personality" gives us a social mind which no creditable psychologist would support today; fascist views of the "state," and Catholic views of the "church," to the contrary notwithstanding. A "social mind" is a hypostatized set of functions that have no discoverable structure, thus has no psychological reality.

A kind of ecstatic vagueness is offered to us as the supreme goal of man's life. He is to aim at "creativity" in every area, whether his moral, aesthetic, religious, or vocational pursuits are under consideration. We are somehow to be impressed with "the creativity of creativity." Yet the criterion of creativity is not given us. Discovery of atomic energy, establishment of Communism in Berlin, defeating a bill by a filibuster may be creative. But how are these enterprises to pay off? How does one know when he is creative, and for whom, or under what conditions should he endeavor to be creative? To these questions there is no clear answer in this book.

There is a genteel tolerance pervading this volume which is characteristic of those discontent with the things that are behind, but not yet quite clear about what the mark of the prize may be towards which they should press. The Christian is told that he should first of all be religious. In finding, when he is utterly truthful, that he is Christian in one way, Buddhist in another, and Hebraic in a third, the religious man will see that he is "creative" just in proportion as he follows each of these leads as they come. Such toleration soon becomes eclecticism. It is intellectualism sicklied o'er with such a pale cast of religious vitality that "creativity" is an empty hope.

There are some colorful figures of speech and interesting phrases here. Witness the picture of humanity as "a monster with a big stomach, terrible claws, and a small head. Its feet are turned in opposite directions, and so neutralize each other that the creature can travel neither far nor fast." But the great issues are not to be settled by fine phrases.

The minister may profit from this "discussion" of "conscious clay," but his take-home pay will not be so large as he has a right to expect.—***Louis W. Norris.***

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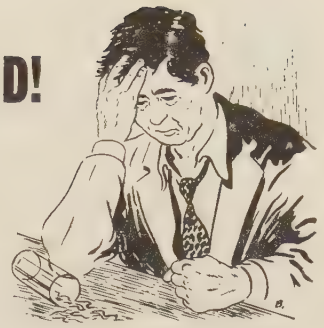

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Men Are Creatures of Eternity

SECULAR ILLUSION OR CHRISTIAN REALISM? *by D. R. Davies. Macmillan Co., 111 pp., $2.*

The contemporary secular illusion is that man is not essentially and necessarily evil. Christian realism, from the point of view of this author, regards man as fundamentally sinful. The "rock-bottom ego is devil, not angel." "Man is a poisoned reed."

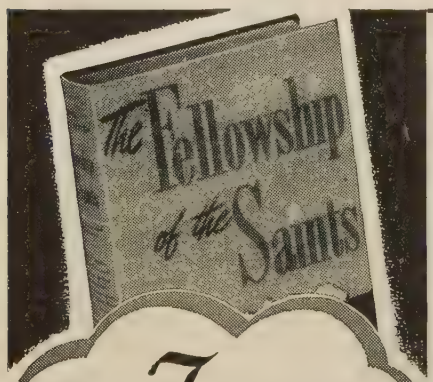
Against liberal Protestantism, which he says holds a view of human omnipotence, D. R. Davies, Vicar of Holy Trinity, Brighton, England, pleads that Christianity holds hope for man only when man sees that "in human nature there is some dark principle of perversion and corruption, which operates as a dialectic of accursedness." Man's hope is in the hopelessness of himself. The radical solution for man's hopeless plight is found in the universal Christianization of the world, and this is said not to be a historic possibility. Man can, therefore, only repent and hope for a radical disruption of the natural and historical process.

Man, meanwhile, in order to come to repentance, must reassociate himself with the church. In the church he can be taught the beliefs necessary for repentance, and can come into the fellowship and co-operation essential to repentance which is a social process. If religion is to recover its priority in the mind of our time, "the Church should become for this generation what it once was for previous generations—a dominating institution and power."

In so far as the book proposes a radical corrective to the faithlessness of contemporary secularism, this reviewer finds himself in agreement; but sharp disagreement must be registered with certain implications of the writing. In order to make a case for man's utter hopelessness the author insists that "God is not the object of sense experience or any other sort of experience." This statement is contradicted by the rich experience of God by men of faith in all ages.

In respect to sin, that *all have sinned* is the testimony of history and experience; but to regard sin as "necessary" is to trace its source further back in man than to the disobedience unto which Adam was surely free. Or when a writer states that "the radical sickness of the soul is the grand theme of the Bible," then he must be seeing with one eye, either by reason of winking, drowsing, or blindness. The grand theme of the Bible is clearly the creative, redemptive, and reconciliative act of God in history and for man. That the times are out of joint is widely apparent, but the Christian doctrine of the Incarnation depicts God's drawing nigh to sinful man, not his radical departure from or rejection of the possibility of redemption within history.

The purpose of the book is "to recall in the minds of this generation the forgotten fact that men are creatures of eternity as well as of time." Upon the importance of this vocation this reviewer acknowledges complete concurrence.—***Gerald O. McCulloh.***



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THE CHURCH-SCHOOL TEACHER'S JOB, *by Mildred Moody Eakin and Frank Eakin. Macmillan Co., 233 pp., $2.75.*

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terials. The book has grown slowly out of the actual experience of Mrs. Eakin and the conversations she and her husband (who has done the actual writing of the book) have had. Both are experienced in the field of religious education and both have written widely.

The approach to the "teacher's job" is entirely practical and the concern underlying everything else is a genuine concern for those who are taught. Such chapters as those dealing with "Lessons and Sessions and Things" and "The Unit and the Project" are far more directed toward making religious education vital for the lives of children and youth than in defending some educational theory about the use of projects or the expenditure of time.

Many church school teachers will read with eager appreciation the chapters on worship and the Bible and will be helped by the insights that come from actual illustrations cited by the authors from classes taught or departments supervised by Mrs. Eakin. Discipline, the use of so-called "helps," the means by which a teacher can sense a situation, the importance of really knowing the pupil and his background and interests—all these and many other practical and important matters are dealt with adequately.

Mrs. Eakin has done considerable work in the field of weekday religious education. The chapter on "Church School and Public School" is therefore very helpful. Chapters on the relation of the church school to the home and the church are equally vital and helpful.

The oft-repeated question of whether the church school is here to stay or not is considered. Evidently the Eakins think it is here to stay but must be more adequate than it now is. The final chapter entitled "Where Do We Go from Here?" is really a treatise on many problems which often arise, such as "conversion vs. education" and "Why the church school instead of Sunday school?" These are exactly the questions lay leaders of religious education are always asking.

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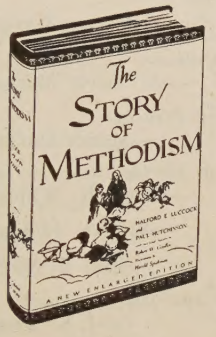

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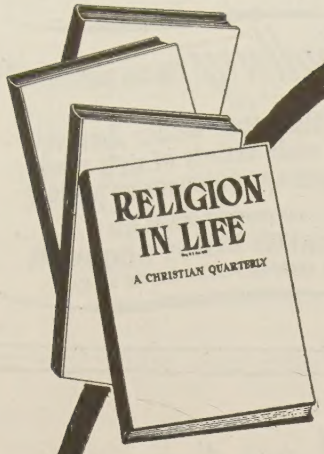

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On Spiritual Anemia

By EDWARD LAIRD MILLS

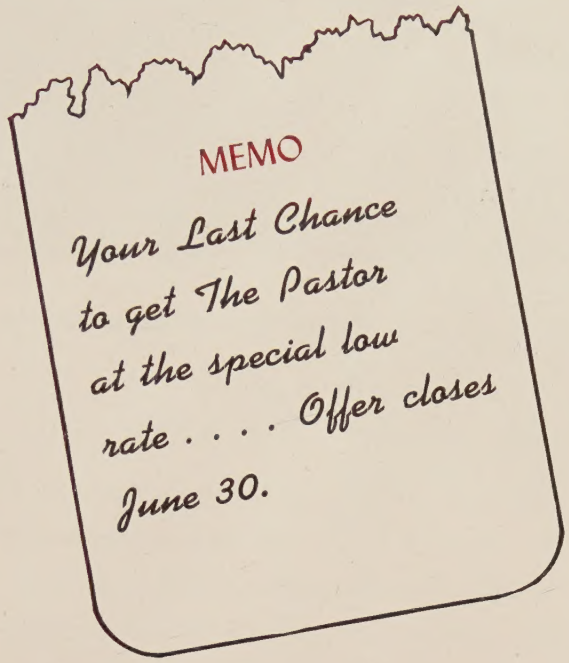
THE SUMMER slump in many churches stems from a lazy refusal to face the facts. Some people leave town, but more do not. Those who do leave do not all go at the same time, and their places are taken by church-minded visitors from elsewhere. Some decline in church activity is to be expected, but reasonable forethought could easily cut in half the present loss.

The old-time evangelism was alleged to be defective because so many of its winter converts backslid in the summer. Now it is the church auxiliary societies which backslide. It takes them two months in the fall to regain the ground lost in July and August.

A few years ago a pastor was reappointed at a June conference, but was given to understand that he would be transferred shortly to another church. He therefore stayed on the job all summer and preached with his usual effectiveness. To the surprise of all concerned, both congregations and offerings were maintained at a high level and the customary deficit on September first was conspicuous by its absence. No time was lost in resuming social and spiritual endeavors. People are creatures of habit, and the continuance of churchgoing the year around has a cumulatively beneficent effect on all church life.

It is almost incredible that not long ago the church year had shrunk to eight months—from Labor Day to Easter. Of late years, the growing observance of Mother's Day, Pentecost, and Children's Day has lengthened it. An eleven-month year is a reasonable objective for parish planners. That allows ample vacation time for pastor and people.

Both the summer slump and the abbreviated church year are symptoms of spiritual anemia. They denote a weak willingness on the part of churchmen to equate the church with all sorts of derivative and non-religious organizations. Nothing is more perilous in these days of stress and strain.



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¶ The complete index of materials published in volume 12 (September, 1948—July, 1949) of THE PASTOR will be printed in the July issue. Articles are indexed by author, title, and subject; and books are indexed by author and title. ¶ This exhaustive index appears in the final issue of each volume of THE PASTOR so that our readers will have a handy guide to their back copies of the magazine for future reference and study. ¶ A limited number of copies of most back issues are available for 20 cents each. (Write to the Circulation Manager of THE PASTOR, 810 Broadway, Nashville 2, Tenn.) THE PASTOR is published monthly, except August.—Ed.

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